Scivias

Sive Visionum ac Revelationum Libri Tres — Complete English Translation

Hildegarde von Bingen (1098–1179)

1141–1151 (composed); edited by Jacobus Faber Stapulensis (1513) / Mansi

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Hildegarde's SCIVIAS, OR, VISIONS AND REVELATIONS, BOOK THREE.

(From the first edition entitled: The Book of three spiritual men, Hermes, Uguetini and the strata of Libertus, and three spiritual virgins, Hildegard and Rhisabeth, at the foot of the will. Jacobus Fabro, of Stapulens, ap. Stephen's grandfather, Paris, in Forlio, in the year 1513, as noted at the foot of the will. Jacobus Fabro, of Stapulens, at the office of Henricus Stephen, engraver, in the region of the School of Decrees, in the year 1513, sexto Nouas Junias. — those who in some way or other watch over this devotional work, may the pious prayers of the readers be of benefit to God. But he who printed this work, partly with his own money, and partly with the help of his companion John Brienne, has increased the literary value. And in one of the indexes we read: Volgatius of Prato, the reviewer of the work, sends greetings and prayers to God for himself.)

BOOK ONE.

PREFACE

Behold the fortieth third of my temporal course From the reading of the exposition of the books, namely Pasteur. In the year when I was clinging to the greatest splendor and intentness of the heavenly vision, I saw the greatest danger, in which a voice came from heaven to me saying: O frail man, what you see and hear. But you rotten ones, say and write them not according to the mouth of man, nor according to the understanding of human invention, nor according to the will of human composition, but according to what you see and hear in the heavenly things from above in the wonders of God; thus pronouncing them, just as a listener, perceiving the words of his teacher, utters them according to the tenor of his speech, himself willing, showing and commanding. So therefore also in O man, say the things which you see and hear: and write them not according to yourself, nor according to another man, but according to the will of his mysteries. And again I heard a voice from heaven saying to me: Tell then these wonderful things and write them in this way. In the forty-first year of the incarnation of the Son of God Jesus Christ, I was six months old, when a fiery light of the greatest brilliance came from the open heaven, and my whole heart was seized with fire, not burning, but burning hot, so that it inflamed my whole heart, as if the sun were heating some thing on which it sends its rays. And suddenly I understood the exposition of the books, namely, the Pasterif. which I understood in the volumes of the New Testament, but not the interpretation of the words of their text, nor the division of syllables. But the power of mysteries, secrets and admirable visions from my girlhood, namely from that time when I was five years old until the present time, I had felt in myself in a wonderful way, as I still do: which however I did not manifest to any man except a few and religious who lived in the same conversation as I do, but in the meantime until that time when God by His grace willed that it should be manifested, I suppressed under quiet silence. But the visions which I saw: I did not perceive them in sleep, nor in sleep, nor in frenzy, nor with the eyes of the body or the ears of the outer man, nor in hidden

places, but I received them while awake, looking around, with a pure mind, with the eyes and ears of the inner man, in open places according to the will of God. Which, as may be possible, after the carnal time was over: when I had reached the aforesaid age of perfect strength, I heard a voice from heaven: a man: which light, and whom I did not shake out in anything according to my pleasure in great wonders beyond the measure of the ancient men who saw many secrets in me: but I laid him down on the ground, that he might not lift himself up in any exaltation of his mind. The world also had no joy in it,

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nor delight, nor exercise in those things which pertain to it, because I withdrew him from his stubborn boldness, having fear, and trembling in his labors. Having himself a narrowed middle and sense, and suffering the passion of the body in honey, suffering the passion of the body in honey, suffering the passion of the body in honey. For he surrounded the ruins of his heart, lest his mind itself should feel fear and pain rather than joy or petulance over these things in antiquity. Wherefore, in my manner, he searched in his mind, where he might find him who would run the way of salvation. And he found a certain one and loved him, recognizing that he was a faithful man and similar to himself in some part of the labor that tends to me, and holding him together with him in all these things by a heavenly zeal, he strived, so that my hidden miracles might be revealed. And the same man did not exalt himself above himself, but bowed himself with many sighs to him in the kindling of humility and in the intention of the man of will whom he found. You therefore, O man, who receive these things not in the impurity of deception, but in the purity of simplicity, write down what you see and hear, directed to the manifestation of hidden things. But I, although I saw and heard these things, yet because of the diversity of men's words, still I did not recover, because in humility I fell depressed to the duty of writing God, so that at last, compelled by many infirmities: by the testimony of a certain noble and good-natured girl and that man whom I had secretly (as has been aforesaid) sought and found, I applied my hands to writing. Which while I was doing, feeling the great depth of the exposition of the books, as I have said before, and having received strength, I raised myself from my narrowness: I brought this work to an end, having scarcely completed ten years. But in the days of Henry, Archbishop of Mainz, and Conrad, King of the Romans, and Conon, Abbot, on the Mount of Blessed Disibod, under Pope Eugene, these visions and words were made. And I said and wrote these things, not according to what I saw in them heavenly things, or of any perception, but as I saw them in heavenly things, heard and perceived them through the secret mysteries of God. And again I heard a voice from heaven saying to me: Cry therefore and write thus.

FIRST VISION.

SUMMARY. — Of the strength and stability of the eternity of the kingdom of God. Of the fear of the Lord. Of those who are poor in spirit. That virtues coming from God protect those who fear God and are poor in spirit. That the pursuits of human actions cannot be hidden from the knowledge of God. Solomon on the same subject. I saw as it were a great mountain, the color of iron, having the power of God, by which the closure of mysteries is unlocked: having, and upon

it sitting one of such brightness, that the brightness of it dulled my sight, from which on either side of it, a gentle shadow like a wing of wonderful breadth and length was extended. And before him at the foot of the same mountain stood an image full of eyes on all sides, of which he could not distinguish any human form because of the multitude of eyes, and before that, another childish image, on whose head, but dressed in white shoes, sat down, as if it were sitting on the face of the mountain itself: many living sparks came out, which flew around the same images with great speed. But in the mountain itself, as it were, many thousand little windows were seen, in which appeared like the heads of men, some pale and some white. And behold, he who sat upon the mountain cried out with a most strong and piercing voice, saying: O frail man, dust from the dust of the earth, and ashes from ashes, cry out by day concerning the entrance of an incorruptible salvation: that they may be instructed who, seeing the marrow of the Scriptures, are unwilling to speak or preach it, because they are lukewarm and dull in preserving the justice of God, to whom you have opened the enclosure of the mysteries: which they themselves, fearful, hide in a hidden field without fruit. Therefore, so expand into a fountain of abundance, and so pour out in mystical learning, that those who wish you to be contemptible because of the transgression of Eve are worshipped by the outpouring of your irrigation. For you do not receive the insight of this depth from man, but from the heavenly and awesome Judge you receive it from above, where with a splendid light this serenity is manifested among the shining ones by the most powerful power of divine help, since He commands His creatures with a powerful love in the spirit of humility who serves, He pours out with the brightness of heavenly enlightenment, and leads those who serve Him to the joys of eternal vision in the way of righteousness. Whence also, as you see, this great mountain, having an iron color, designates the strength and stability of the eternity of the kingdom of God: which cannot be destroyed by any impulse of fading mutability, and upon it sits One of such brightness that His brightness would dull your sight: He shows in the kingdom of bliss, Him who, in the splendor of unfailing serenity, rules over the whole world, whose heavenly riches

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tate is incomprehensible to human minds. As on either side of itself a gentle shadow extends like a wing of wondrous breadth and length: which is in the administration and in the chastisement of the blessed gods is in sweet and gentle protection, justly and piously demonstrating ineffable justice in the perseverance of true equity. And before him at the root of the same mountain stands a certain image full of eyes on all sides, because before God in humility, gazing upon the kingdom of God, fenced in by the fear of the Lord, he exercises his zeal and steadfastness in men, so that you cannot discern any human form of his before his very eyes, since all forgetfulness of the justice of God, which men often feel in the weariness of their minds, is so cast down by the sharpest edge of his inspection: that mortal investigation and vigilance in his weakness did not lead him. Whence before this, another image of childhood, clothed in a pale tunic, appears, seated on a white throne, they are followed in spirit, because the fear of the Lord in the devotion of humility serves the beatitude of poverty in spirit, but loves simplicity and sobriety of mind, not to himself but to God as in the paleness of subjection, giving his just works as if the clothing of a pale tunic, and faithfully following the white footsteps of the Son of God. Upon whose head so much brightness descended from him who sat upon the mountain, that his face could not be looked upon; because

the serenity of his visitation, who praiseworthy infuses the power and strength of his beatitude into every creature, so commanding that you mortal and weak who are not able to grasp his abundance by contemplation, since even he who has riches by contemplation, humbly submitted himself to poverty. But from the same one who sits on that mountain many living sparks come forth, which fly around the same images with great sweetness: this is that from Almighty God diverse and very strong virtues come shining in divine brightness, which surround those who truly fear God and who faithfully love poverty of spirit, ardently embrace and comfort them with their help and protection. Hence in the mountain itself there are seen as it were many little windows, in which, as it were, the heads of men appear, some pale, and some white; because in the highest height, the most profound and most perceptive knowledge of God, the pursuits of men's actions cannot be concealed or hidden, since they very often demonstrate warmth and candor in themselves, since now men, both in their sins and in their deeds, sleep in reproach: he wakes them up in honor, just as he wakes them up in time, saying: A slack hand works vanity, but a strong hand prepares riches (Prov. x). That it is said to work justice, not to blot out iniquity, nor to remit debt, where from the wonderful works of blessedness he passes away idle, where from the wonderful works of salvation the most mighty works: running the way of truth, he takes hold of the fountain of flowing glory, in which he prepares for himself the most precious riches on earth and in heaven. Wherefore let him who has knowledge in the Holy Ghost and wings in faith not transgress my adnociation, but let him receive it by embracing it in the taste of his soul.

SECOND VISION.

SUMMARY. —That the blessed angels will not be terrified by any impulse of injustice, they are withdrawn from the love and light of God. That Lucifer was raised up. That God would be unjust, if he had not failed. The words of Job on the same subject. Of hell which in its gluttony holds the drowning of souls. That in the failure of devils, hell was made. That hell is met with the impenitent; the other torments are set for purification. The words of Ezekiel on the same subject. Of the devilish snarl first deceiving by the serpent. That the devil did not know that that tree was forbidden, except from Eve's answer. What should be held or avoided in marriage. The words of the apostle on the same subject. Why before the incarnation of the Lord, some had several wives. Why neither man nor angel could free man, but only the Son of God. The words of Wisdom on the same subject. That consanguineous people are not to be married. An example of mourning. Why in the Old Testament, marriage between consanguineous people was granted: in the New it was forbidden. That a man should not marry unless he was of strong age, and not unless he was a married woman. On the avoidance of illicit and lustful pollution. That no one should look upon her after childbirth, or from a man who is old, and on the matter of abstaining from going to the temple. Those who defile themselves by intercourse with a pregnant woman are murderers. Hosea on the same subject. In commendation of chastity. John on the same subject. That when Adam was expelled, God fortified paradise. That because man was rebellious to God, the creature, previously subject to him, opposed himself to him. Of the pleasantness of paradise, which gives juice and strength to the earth as the soul to the body. Why God made man such that he could sin. That man should not search out the highest things; since God does not examine the lowest things.

What he has made now shines brightly. That man does not shine in heaven. The similarity of the garden, the sheep, and the pearl to man. Of the commendation of humility and charity, which now stand out more brightly than the other virtues. Then I saw as it were a great multitude of living beings who had a lamp receiving lightning; who had acquired a weigher. And behold a lake of great width and depth appeared, having a mouth like the mouth of a well and a mouth like the mouth of a well and a very foul mist exhaling reached the mind as if imperceptible to the eye, and in a clear, clear region a white vessel which takes away from A those who try to oppose themselves, as a slave the modest form of a man containing many stars in itself had come out, blew it, and cast that and the same form of a man out of that region. When this was done, the lamp of the wicked will be extinguished, and a flood will come upon them, and pains together with splendor will surround that region, and so all the elements of the world, which before extended in a great daily constitution. And again I heard him show horrible terrors. And again I heard him who had spoken of the military, saying: Those who follow God with faithful devotion, and burn with faithful love in his word, are withdrawn from the heavenly glory of happiness by no impulse of injustice, terrified, while those who attend to God falsely: not only are not promoted to greater things, but also fall short of what they falsely think they have, by just examination. Which this great multitude of living lamps, B having much brightness shows: which is the most numerous army of heavenly spirits shining in a blessed life, and existing in much beauty and adornment, because when they were created by God: they did not seize upon proud elation, but they persisted strongly in divine love. For they themselves, receiving the fiery brilliance, thus acquired the most glorious splendor, attempted to rebel, these having the zeal of God in the case of this and that consenting, put on the watchfulness of the divine word, not that excited ignorance they did not want to know God, they fell into it. How? In the case of the devil, in those angelic spirits, the exor is praised: it is because, enlightened by sight, they recognized the changeable as immovable, without discernment they recognized that God is immovable, without perseverance they recognized that He would, because He could complete what He had begun. And seeing the place where He thought He could place Himself, He wanted to show His beauty and strength there, just as this one does here. To whom all His army gave their assent, saying: What You want, He will want to complete. And what did the Lord's zeal, extending itself in fiery blackness, do to pride, with the scruples which they had? What is this? For if God had not cast down their presumption, He would have been unjust, since they encouraged those who wanted to divide the divinity into the darkness; but he cast them down and reduced their impiety to nothing, just as he also removes from the sight of his glory all who try to oppose themselves, as my servant Job shows, saying: The lamp of the wicked will be extinguished, and a flood will come upon them, and sorrows together with brightness will surround that region, and so all the elements of the world, which before extended in a great daily constitution. And again I heard him show horrible terrors. And again I heard him who had spoken of the military, saying: Those who follow God with faithful devotion, and burn in his word with faithful love, are withdrawn from the heavenly glory of happiness by no impulse of injustice, terrified, while those who falsely attend to God: not only are not advanced to greater things, but also fail in just examination from those things which they falsely think they have. Which also this great multitude of living lamps, B having much brightness, shows: which is the most numerous army of heavenly spirits shining

in a blessed life, and existing in much beauty and adornment, because when they were created by God: they did not seize upon proud elation, but they persevered strongly in divine love. For they themselves, receiving fiery brilliance, thus acquired the most glorious splendor, attempted to rebel, these having the zeal of God in the case of this and that consenting, put on the divine word of vigilance, not that excited ignorance they did not want to know God, they ran into. How? In the case of the devil, the exor is praised in those angelic spirits: it is, because enlightened by insight they recognized the changeable immovable, without insight they recognized that God is immovable, without perseverance they recognized that he would, because he could complete what he had begun. And seeing the place where he thought he could place himself, there he wanted to show his beauty and strength, just as he did here. To whom all his army gave their assent, saying: What you wish, that will he will accomplish. And what into pride did the zeal of the Lord, extending itself in fiery blackness, with the scruple which they had, make him. What is this? For if God had not cast down their presumption, He would have been unjust, since they cherished those who wished to divide the divinity into the darkness; but He cast them down and reduced their impiety to nothing, as also all from the sight of His brightness But that lake of great breadth and depth which appears to you, is hell, containing the breadth of vices and the depth of perdition, the breadth into; having also a mouth like the mouth of a pit, and emitting fiery smoke, I am under death; because in their greed it shows them sweetness and sweetness, it leads them by perverse deception to the perversion of torments, where fire burns with a suffusing of the most terrible smoke and emanates with a boiling deadly stench; because these dire torments were prepared for the devil and his followers (who turn away from the highest good, and have not cared to know or understand it); whence they were cast down from all good, not because they ate it, but because they despised it in great pride. What is this? In the casting down of the devil these outer darknesses, containing every kind of punishments, were placed; because these evil spirits, against the glory that was prepared for them, brought the misery of the riches which they had into the densest darkness. How? Since they have learned to make a proud angel like a serpent, that he might prevail over God. And how it would be fitting that two should be in one breast. But since the same devil with his followers seized on proud presumption, therefore he found a pit of perdition prepared for himself. So also those men who imitate them in their acts, become partakers of their punishments according to their merits. But what are the souls which, having a heap of damnation, are cast out from the knowledge of God. and therefore the infernal punishments will have without the consolation of deliverance; but some, not existing in forgetfulness of God, but in the previous examinations, purifications, but recipients of their own sins in which they have fallen; at last they feel the absolution of their bonds, arriving at rest, having been delivered. What is this? Gehenna is met with those who have God in the forgetfulness of their hearts without repentance: but the other torments are met with those who, although they do evil works, nevertheless do not persevere in them to the end, but at last look to God in their groans. Wherefore he exhorts the dwellers to flee the devil and love God, casting away evil works and inspiring him with the beauty of repentance, saying: Turn and repent from all your iniquities, and he does not say to you: Iniquity is for ruin (Ex. xviii.). What is said: O you men who have hitherto lain in sins: remember, Christians, other works of the name in the fountain of repentance: who before committed many crimes in many vices, and thus rising from

your evil habit: that iniquity in which you have been sinning will not depress you to the ruin of death, because you have cast it off on the day of your salvation. Whence also in this way the joy of the angels will be over you, because you have departed from the devil and have run to God, thus knowing him better in good deeds than you knew him before, when you were in the mockery of the ancient seducer. But what is true from the same lake, the most terrible mist exhaling, has reached even to the bosom, as if imperceptible to the eye: this is that from the deepest perversion the deceit emanating from the serpent's power, lest the described intention containing within itself to deceive, has invaded man while he was hidden. For because the devil loved man greatly, saying: he saw that he would attain, he cried out with indignation, saying: O who with great indignation eats up true happiness? So in himself does he devour me in true happiness? And so in himself does he devour me in true happiness? But that indeed from the same lake a most terrible mist exhaling reached even to the bosom as if imperceptible to sight: this is that from the deepest perversion the devilish deceit emanating the serpent power, not to describe the intention contained in itself to deceive, invaded the man who was hidden. For because the devil loved man greatly, saying: He saw that he would attain, he exclaimed with indignation, saying: O who with great indignation devours true happiness? So in himself does he devour me in true happiness? And so in himself does he devour me in true happiness? But that indeed from the same lake a most terrible mist exhaling reached even to the bosom as if imperceptible to sight: this is that from the deepest perversion the devilish deceit emanating the serpent power, not to describe the intention contained in itself to deceive, invaded the man who was hidden. Because the devil loved man greatly, saying: He saw that he would attain it with indignation, he exclaimed, saying: O who with great indignation devours true happiness? So in himself devours me in true happiness? And so in himself devours me in true happiness? But as for the most terrible mist exhaling from the same lake, it reached as far as the bosom, as if imperceptible to sight: this is that from the deepest perversion, the deceit emanating from the serpent's power, not containing within itself the described intention to deceive, invaded the man while he was hidden. Because the devil loved man greatly, saying: He saw that he would attain it with indignation, he exclaimed, saying: O who with great indignation devours true happiness? So in himself devours me in true happiness? And so in himself devours me in true happiness? But what is true from the same lake, the most terrible mist exhaling, has reached as far as the eye, as if imperceptible: this is what the devilish deceit emanating from the deepest perversion, the serpent's power, not to describe the intention contained in itself to deceive, has invaded the man who was hidden. Because the devil loved man greatly, saying: He saw, because he would attain it, he exclaimed with indignation, saying: O who with great indignation devours true happiness? So in himself does he devour me in true happiness? And so in himself does he devour me in true happiness? What is true from the same lake, the most terrible mist exhaling, has reached as far as the eye, as if imperceptible: this is what the devilish deceit emanating from the deepest perversion, the serpent's power, not to describe the intention contained in itself to deceive, has invaded the man who was hidden. Because the devil loved man greatly, saying: He saw, because he would attain it, he exclaimed with indignation, saying: O who with great indignation devours true happiness? So in himself does he devour me in true happiness? And so in himself does he devour me in true happiness? But that indeed from the same lake a most terrible mist exhaling

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walk. But if there is a transgression of the law in fornication, either in the man or in the woman, then either by themselves, or by their priests, the public, the censure of the spiritual. But the husbands shall endure according to what is just. But the husband from the wife and the wife from the husband, before the Church and its prelates, about the transgression of their union, may seek another husband or wife for a union, but they will either remain together in the rectitude of union, or they will abstain from such union together, according to what is shown to them by the discipline of ecclesiastical institution, nor will they tear each other apart with viperic laceration, but they love with pure love, because both man and woman cannot be except those who are procreated by this union, as my friend Paul testifies, saying: As the woman is from the man, so also the man is through the woman: but all things are of God (1 Cor. xii). Which is said: Woman was created for the sake of the man, and man for the sake of the woman; because either she is from the man, in so also the man from her is his other, because in one work, they work one, as the air and the wind are mutually involved in their works, the wind of the air, so that in their environment all greenery is subject to them. What is this? Woman cooperates with man and man with woman in the work of children, whence the greatest crimes are there, where fornication in the days of the creation of children causes division, because man and woman there cut off their own blood from the foundation of their place, casting it away into another place. Certainly the deceit of the devil and the wrath of God will be left to them; because they have transgressed that covenant which God has established for them. Wherefore, woe to them, when their sins are not forgiven them. But although man and woman in their children, as I show, cooperate with each other, outwardly passes, namely, both man and woman in the rest of creation God does them according to His will. Before the people had many wives together according to their will; because they had not yet heard the prohibition of the open demonstration therefrom, which my Son, coming into the world, showed in the most correct D order of this union in husband and wife when they breathe in this life according to the union of Adam and Eve, since this union is to be exercised not according to the will of man but according to the fear of God; because it is better to have a right union according to the disposition of ecclesiastical discretion than to desire fornication, while yet you men neglect this, exercise your lust not only according to. Men but also according to sin. But the right faith and the equal love of God between husband and wife, so that with their seed sin, they tear apart pollution by the devil's

art, and with their seeds they sow sin inhumanly according to the viper's way. Wherefore when envy torments them like a viper and when the stained excess of their seed without fear of God and without human right to the chastisement of this perversity of theirs, they are cast down by the right judgment of God, who is distinguished from them to its contrariety, distinguished to theirs, taking my appeasing them, I will show them. For those who call upon me in repentance of their sins, I will accept their repentance for the love of my Son; because whoever lifts his finger to me in repentance, that is, whoever extends the groan of his heart to me in repentance, saying: I have sinned, Lord, before you; My Son, who is the priest of priests, showed me that penance, because it is the penance that He shows to priests in the love of My Son. Wherefore, men, doing their penance worthily, exercise it from the jaws of the devil, because he has valiantly willed this of His, where even now faithful souls, having passed from perdition, arrive at salvation. How, having passed to salvation, being the invocators of My name, they will receive the confession of the peoples, where they will show them the remedy for salvation. Wherefore, that they may have God appeased, let them not contaminate their seed with a variety of vices, because those who cast out their seed in fornication or in adultery make their children who are born of them more negligent in this way. How? He who mixes clay or dung with pure mud, does he make a stable vessel? So he who contaminates his seed in fornication or in adultery, does he beget children of strength? But many of them labor in a variety of manners from their marrows, but many of them make wise both for the world and for God. Jerusalem is also filled with these witnesses, when they themselves, abandoning life and loving virtues, carry themselves in chastity in great labors according to their suffering. But I do not want children to be born of man, there I take away the virile powers of the seed, lest it coagulate in the mother's womb; just as I also deny the fruitful powers of the earth, where I want to do this in my just judgment. But why do you wonder, O man, that I allow children to be born in adulteries and other crimes of this kind? My judgment is just. For since the fall of Adam I have not found in the human seed the justice that should have been in it, where the devil had driven it away in the taste of the apple, therefore I sent my Son into the world, born of a virgin without any sin, so that in his blood, which contained no pollution of the flesh, he might take away from the devil the spoils that he had taken in man. For neither man conceived in sin, nor an angel, having no covering of flesh, ought to have man lying in sins and burdened with bodily burdens, laboring, coming from the devilish sin, and having a body clean of sin, with his passion he freed him. Wherefore, although men were born in sins, yet I gather them to the heavenly kingdom, when they faithfully seek it. For nothing perverted can take my elect from me, where Wisdom testifies, saying: The souls of the just are in the hand of God, and the torment of death shall not touch them (Wis. 11). Which is said, when the way of righteousness is perfected, souls are: they attend to the affection of God in works, with the friendship of the helper of justice, so that the belching of perdition may not crush them, because the true light feeds them in the fear and love of God. But after Adam and Eve were expelled from the place of pleasantness, they recognized in themselves the work of conceiving and bearing children, and thus, falling into death through their disobedience, they conceived the sweetness of sin, when they realized that they could sin. But they themselves, turning my right constitution into the lust of sin, knowing that the agitation of their veins was not in the sweetness of sin, but in the love of their children, by diabolical suggestion they degenerated

into lust, because they destroyed the innocence of their offspring, and sent her into sin. Wherefore, since this was not accomplished without diabolical persuasion, it is my man's idea to devise and send forth his creatures for this work, lest without suggestion it be to man himself, to devise. And seeing that man ought to have been a partaker of his punishments, because he had consented to it, he again said within himself: All iniquities are contrary to the most powerful God, since he is not altogether unjust. And this same deceiver set the greatest seal on his heart, namely, that man who had consented to him of his own accord could not be taken away from him. Therefore it was a secret counsel in me to send my Son for the redemption of men, in order that the heavenly Jerusalem might be made man. And this man could resist in much iniquity, when my Son, coming into the world, gathered all to himself, by whom I might hear and imitate him, abandoning sins, willing iniquity, I am just and upright, willing iniquity more than you, O man, for Lucifer and man, in the beginning of their mockery, attempted to rebel against me, and could not stand; falling from good and choosing evil. But Lucifer comprehended all evil and cast away all good, and did not taste it at all, but fell in death. Adam, however, tasted good when he accepted obedience; but he conceived evil, and in his lust he perfected it, when he exists in disobedience to God. As to why it was done: it is not for you, O man, to inquire, or what was before the foundation of the world, or what will be after the last day, mortal man cannot know, but God alone knows this: I have seen how much of that choice of his makes himself common to men, it is abominable before me, because from the beginning male and female were constituted in honesty, and not in filthiness. Hence those hypocrites who say that it is lawful for them to fornicate with whomever they will according to the appetite for sins, are unworthy of the eyes of rationality, which they look upon with contempt in sin, and persevere in their likeness. Nor do I want the knowledge of blood to mingle itself in marriage, where the ardor of love in consanguinity has not yet been diminished; lest shameless love should arise there in the remembrance of consanguinity, but the blood of another's stock should come together: who already feels no desire for consanguinity burning in him, insofar as human discipline is in his work. Because the double-blinded one does not lose its taste, when the seventh or eighth time the coagulated and blinded one brings forth its strength, he now has a delightful aper not seen in necessity. And just as the knowledge of consanguinity in one's own spouse is to be unknown, so also the knowledge of the consanguinity of a former spouse in another's copulation is to be abhorred; nor does a man marry himself to such a scoundrel, as the Church has established by both guidance and honor. But that which was done in the Veteri by the holy precept of man in consanguinity because of their hardness, that they might have peace with one another, and that so firm charity might be slain in them: lest the three divided ones should intermingle with the conjunction of the Gentiles, and break my yoke, until that time came in which my Son, bringing the fullness of charity, transferred the conjunction of consanguinity of carnal copulation to another's lineage with the shame of modesty. Wherefore, since the bride of the same Son of mine has just received the bond of my fear and right justice in holy baptism, it is now forbidden for her to conceive of such a conjunction of consanguinity, because fornication without shame and without moderation of lust in the embraces of a man and multiple ones with known blood would be more likely to be kindled in a foreigner to a base work. For I have published this work through this man: for it is unknown in man, and he who received it is of God. But what now? But when a male is of

strong age, so that his veins are full of blood, then he is fertile in his seed, then he should take to himself a wife in the betrothal of a legitimate institution, who, even being of a fervent age, should receive his seed with shame and bear him offspring in the way of rectitude. But a man should not cast out his seed in the excess of lust before the years of his strength, because this is a proof of sin suggested by the devil, if he attempts to sow his seed in the desire of lust before the seed itself can have a right coagulation in fervent heat. And when the man is already very wicked in the work of generation, then let him not exercise his powers as much as he can at that time,

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because, if he then looks to the devil, he works a contemptible trick, making his own body also contemptible, which is altogether unlawful. But the man according to his own humanity. But the man according to his own humanity should seek the right path of his seed in his wife; and he does this with human discipline for the sake of his children. But the same human work should be done in the separation of the woman when she is already suffering the flow of her blood: which is the opening of the hidden members of her womb, lest the flow of her blood should wash away the mature seed received, and so the shed seed perish; for then the woman sees herself in pain and in prison: namely, touching a portion of the pain of her childbirth, but I do not condemn this time of pain in the woman; because that Eve was deceived when she conceived sin in taste, wherefore also the woman in this time in great mercy was hidden; not so that in abstinence she confines herself in my temple, but with his faithful permission. But because the bride of the Son of God is always whole, a man, with open wounds, if the integrity of my members is not seen except with fear of great necessity, as the intact members of Abel, who was the temple of God, Cain the brother of the mouse cruelly broke. But also a woman, when she has given birth to an offspring, with her hidden members broken, may not enter my temple except according to the law given to her by me; in order that the holy sacraments of the same temple of mine may be inviolable from all pollution and pain of man and woman, because my Son was born of a most pure virgin: who was without any wound of sin. For the place which is preserved in honor of my Only-begotten, must be whole from all corruption of bruise and wound, since the same Only-begotten and woman the integrity of the virgin birth in their own sufficient with that woman who the integrity of her virginity when she is from the entry of my temple holy, according as the wound of his wound is holy, according as the ecclesiastical discipline of his for the same reason the bride of the cross of his. She, having been united with her daughter, kept herself in secret until my Son commanded his disciples to spread the truth of the Gospel throughout the whole world, and then she rose openly and openly proclaimed the glory of her spouse in the generation of the spirit and water. So also, a virgin who is united to a man, should do with chaste modesty, that is, until the time that ecclesiastical censure sets for her; she should remain in secret, and when this is done, transferring herself from her concealment to the love of her spouse, she should proceed openly. I also do not want the aforesaid work of man and woman to be carried out when the root of the infant is already placed in the woman, lest the coagulation of the infant be polluted by superfluous and lost seed until the purification of its birth which again, out of love for children, is not forbidden to be done in rectitude and not in petulance. Thus the human race is set to proceed in its honorable ways, as in vain talk: and can we so inhumanly restrain those who say that their lust is lawful for them? O man, if you look to

the devil, he stirs you up to every evil and kills you with his deadly poison; but if you lift your eyes to God, he gives you help and makes you chaste. Do you not desire lust more than chastity in your work? A woman is subject to a man in whom he sows his seed, so also he works the earth that it may bring forth fruit. Does a man work the earth to bring forth thorns and thistles? By no means, but that it may give worthy fruit. Anger, too, this desire of man should be in the lust of children and not in the petulance of lust. Therefore, O men, howl frequently to your God, whom you cast out your seed with so frequent fornication; you are not only fornicators, but you also complete your murderous act according to your will. Wherefore also the devil in this work desires your own discovery rather than to behold the joy of your children. Hearken therefore, you who are in the towers of the church. Do not accuse me in your fornication, but examine yourselves; For when you run to the devil, despising me, you do unlawful works, and therefore you do not want to be chaste, as my servant O es speaks of the polluted people, saying: They do not doubt their thoughts to return to their God, because the spirit of fornication is in the midst of them, and they have not known God (Hosea, v. 4). Which is said: The wicked hide God, not knowing the face of their heart, by involutions, machinations, and the same in different values, machinations, namely, to return to the true brightness which is of God, but they nourish evil in themselves; because the inspiration of the impudent uncleanness softens by diabolical suggestion the green strength which they should have in themselves, not allowing them to place their good conscience in God, when the adversary turns them away from the life of happiness. But now I will turn to my most beloved sheep who have been planted in my heart, the seed of chastity existing; for virginity was planted by me, because my Son was also born of a virgin. And therefore virginity is the most beautiful apple among all the apples of the valleys, and a great person among all the persons who are in the palace of the humid king, because she herself is not subject to the commandment of the law, because she never gave birth to my only begotten. Wherefore let those who hear the Son of God separate the innocence of free chastity, not the separation of the innocence of widowhood; because virginity is nobler, not polluted

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from the beginning than baseness oppressed by the male yoke, when all the elements of the world, which had previously stood in great tranquility, were turned into the greatest unrest, and showed horrible territories; because that creature had felt in itself a servitude (man had felt aversion in himself (man having conceived disobedience and disobeying his Creator), he took over, bringing the greatest and most numerous contrariety to men, so that he had bent himself to worse things; by that coercion man had bent himself to worse things; he exists in rebellion against the God of delights, and in that place that which was subjected to man in servitude, he opposed himself to man. And paradise is a place of pleasantness, which flourishes, in the greenness of flowers and herbs, and the delights of all spices, filled with the best scents, and endowed with the joy of blessed souls, giving the most fertile fertility to the dry land, because it gives the strongest strength to the land, as the soul gives strength to the body, since paradise is not obscured in the shadow and in the corruption of sins. Wherefore hear and understand me, you who say in your hearts: What are these? and why are these? Oh, why are you so foolish in your hearts, who are made in the image and likeness of God? How could such great glory and such great honor that has been given to you

be without proof: when yet gold, which is like precious stones to be polished in purification, and all such things are sought after in all things? Therefore, oh stucco? It was made by God, how could an image subsist by proof? For man is to be examined above all creatures, and therefore he is to be tested by all creatures. How? The spirit is to be tested by the spirit, flesh by flesh, earth by air, fire by water, war by peace, good by evil, beauty by ugliness, poverty by riches, sweetness by bitterness, health by weakness, long by short, hard by soft, height by depth, light by darkness, life by death, paradise by punishments, the heavenly kingdom by hell, and earthly things with earthly things, heavenly things with heavenly things. So man in every creature is hell: afterwards he was placed in heaven. For you see openly a few of the many things that are hidden before your eyes. And why do you deny to your gods those things that are straight, level, and just, and Are there good things in all good things before God? Why are you indignant at these things? God is just; but the race is unjust, when it strives to be wiser than God. Now, O man, what do you think you are, since you know how you were created. But now, O honor, you want to search out heaven and earth, and to judge their justice in the constitution of God, and to discern the highest things; when you are not able to examine even the lowest things, because you do not know how you live in the body, or how you put off the body. He who created you in the first man, foresaw all these things.

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But likewise the most merciful Father sent His Only Begotten Son to die for the people, that He might free man from the power of the devil. And thus man, freed, shines in God, and possesses in heaven a more resplendent glory than he had before. Which would not have been the case if the Son of God had not taken on flesh, who had not suffered on the cross. But when man was deceived by the crafty serpent, God, moved in true mercy, willed His Only Begotten to be incarnated in the purest Virgin, and thus after the fall of man, many virtues were raised up shining in heaven, as humility is the queen of virtues, which flourished in the virgin birth, as also the other virtues which lead the elect of God to heaven. For when the field is cultivated with much labor, it brings forth much Brutus, as has been shown in the human race; because after the fall of man, many virtues arose for his salvation. But, O men, you, weighed down with the weight of the body, do not see that it was prepared with no disdain in the full justice of God, which no one can take away; For before the carpenters had foreseen the world. Wherefore, O man, consider this simile. The Lord, who with much diligence wishes to make a garden, first appoints a suitable place for the garden, and then, arranging the place and the place of its planting, considers the fruit of the good trees, the usefulness, the taste, the smell, and the aromas of the various kinds. And thus the Lord, the great and profound artist, arranges each of his plantings in it, so that it may be well distinguished in its usefulness, and then thinks of how much fortification he will surround it, so that no enemy will be able to destroy his planting. Then he also appointed his dyers, who knew how to water the same garden and who should gather its fruits, and he made different dyes from man. Wherefore, O good one, consider in choosing, because, if that fruit foresees that his garden, producing no fruit or any usefulness, must be destroyed, why does so great and so profound an artist build, plant, water, and so fortify that garden? Hear therefore and understand. God, who is the sun of justice, shines his splendor upon the clay that is man's transgression; and that splendor shines with great brightness, inasmuch as that clay was very foul and opaque. For the sun shone in its brightness, and the clay

rotted in its foulness; wherefore the sun was embraced with greater delight by those who saw it, than if the clay had not been applied to it. But just as clay is foul in its likeness to the sun, so also man's transgression of God's justice is unjust. Wherefore justice, because it is beautiful, is to be loved; and iniquity, because it is foul, is to be hated. Into this foulness fell the sheep of the Lord who had planted the garden. And such a sheep was taken away by the Lord by its own consent, not through the Lord's ignorance; which the Lord afterwards sought with much diligence and justice. Wherefore then the choir of angels was enlightened with the greatest joy, when the angels saw the man in heaven. What is this? When the innocent lamb was hung on the cross, the elements trembled, because the most noble son of the virgin was physically killed by the hands of murderers. In his death the lost sheep was brought back to the pastures of life. For the ancient persecutor, after he saw that the lamb had to lose that forgiveness of the innocent lamb which the lamb had poured out for the forgiveness of the sins of men, then for the first time he knew who that heavenly lamb was, the lamb could not know before how the heavenly lamb was incarnated in the virgin in the shadow of the Holy Ghost; for the same persecutor at the beginning of his creation raised himself in a breath of pride, rushing himself into death, and depriving man of the glory of paradise, whom God in his power did not want to resist, but in humility overcame him through his Son. And because Lucifer despised the justice of God by the just judgment of God, he could not know the incarnation of the only-begotten Son of God. For in this hidden counsel the lost sheep was brought back to life. Whence, O rebellious men, why do you assume such hardness? God did not want to abandon man, but sent his Son to save him; for thus God crushed the head of pride in the ancient serpent. For in the creaking of man from death they made hell a prison. When Satan cried out: Alas, alas! who will help me? But also the whole diabolical crowd deceived themselves in a great breach, unable to resist the wonder at which they saw their souls taken away from him. Thus man was raised above the heavens; because God appeared in man, and man in God through the Son of God. The same Lord, who had lost the sheep, but had so gloriously brought it back to life, had a precious pearl in the same likeness, which, lost, fell into many filths. But he himself, not allowing it to lie in filth, sought it out, and when he found it, he joyfully pulled it out, and when it had been pulled out of the filth in which it had lain, he so purified it: that he consoled himself in the greater purification of these. And he created it in its original state, but he himself, by diabolical persuasion, crushed it into death, and led it gloriously to heavenly honor. How? In humility and clarity. For humility was born of the Virgin. Where humility itself did not find it in the embraces of the sea, nor in the curiosity of the flesh, nor in earthly riches, nor in golden ornaments, nor in worldly honors, but the Son of God lay in a manger, because his mother was poor. And humility always gives birth, weeps and destroys all crimes: which is its work. Wherefore let whoever wants to conquer the devil, fortify and arm himself with humility, since Lucifer flees so much, and like a serpent he hides himself in a cave before it, because where he himself has seized him sooner, A for as if he were the most fragile son he quickly breaks. Charity also holds the only-begotten Son of God in the bosom of the Father in heaven and itself does not despise sinners or publicans, but intends to save all. Wherefore, by leading, it softens the hardness of the heart. In this humility and charity are the soul of the other virtues; because charity is the soul of the other virtues; and the body, humility, charity, have the other virtues of the soul and the members of the body. How?

Humility is as if the body and charity, like the soul, cannot be separated from each other but operate together, just as neither the soul nor the body can be disjoined and cooperate with each other, as long as man is in the body of virtue. And just as the different members of the soul and the body also cooperate with humility and charity according to their justice. And therefore, to all for charity and for salvation with which armed you will not fear the devil's snares, but will possess an unfailing life. Wherefore let whoever has knowledge in the Holy Ghost and wings in faith not transgress my admonition but let him perceive it by embracing it in the taste of his soul.

THIRD VISION.

SUMMARY. — That through visible and temporal things those which are invisible and eternal are made manifest. Of the firmament made in the likeness of an egg. Of the bright fire and the shady skin. Of the position of the sun and the three stars. Of its whirlwinds. Of the second wind and its whirlwinds. Of dark fire, and noise, and of sharp wolves. Of the purest ether and the position of the moon and two stars. Of the position of other stars. Of the third wind and its whirlwinds. Of the watery air and white skin. Of the fourth wind and its whirlwinds. Of the sandy globe of the earth. The words of David on the same subject. Of the earthquake and what it signifies. Of the great mountain between the north and the east. Of those who search the future in creatures with perverse art. Words of the Gospel. How the devil deceives men by magical art. A parable on the same subject. Words of God on the same subject. That when God's auguries are completed, the world will be changed. Words of Job on the same subject. Words of God on the same subject. That God no longer wishes to tolerate auguries in the stars and in other creatures. Of the likeness and stubbornness of man. The likeness of a bright, and certain, and a wolf. Comparison of a physician. Words of John. After this I saw a very large instrument, round and shaded, like an egg, flat above, broad in the middle, and narrowed below; on the outer side of which there was a bright fire all around, as if having a shaded skin under it. And in that fire was a ball of glowing fire of such magnitude that the whole instrument was illuminated by it, having three torches placed in an orderly manner above it, which held the same ball with their fire so that it did not slip, and that ball sometimes thrust itself out and more fire met it, so that from there it produced its flames, lengthwise, and sometimes it came in: the closer it drew its flames away the faster. But both from that fire which went out with its whirlwinds, and from that skin which lay under it, another breath bubbled up with its whirlwinds, which spread itself here and there in the instrument itself. In the same skin there was also a certain dark fire of such horror that I could not bear to look at it, which shook the whole skin with its strength, full of noise, of storms and of very sharp stones, both large and small. While it was making noise, that bright fire, and the winds, and the air were stirred, so that the lightnings preceded the noise itself, because that fire first felt the commotion of the same noise within itself. But under the same skin was the purest ether, having nothing beneath it; in which I also saw a globe with a great deal of glowing fire, with the spheres apparently placed above it, and the globe itself containing it so that it did not exceed the limit of its course, and in the same ether many and clear spheres were placed everywhere; into which the same globe sometimes emptied itself a little, and emitted its brightness, and thus returning under the aforementioned red and fiery globe, and restoring its flames from it: again it flowed into the same spheres. But

it also has from it; A certain breath with its whirlwinds was blowing; which the aforementioned instrument was spreading everywhere. But under the same ether, he saw a watery air, white, having itself everywhere, which was moving here and there. Which, while it sometimes gathered itself suddenly, sent forth sudden rain with a great crash; and while it spread itself gently, it sent forth with a gentle crash; and poured out. But also from it, a certain breath with its whirlwinds, going forth, spread itself everywhere by the aforementioned instrument. And in the midst of these elements was a certain sandy ball of very great size: which the same elements had so surrounded it, that it could not fall either this way or that way. But while sometimes the same elements with the aforementioned breaths were shaking each other, they compelled the same ball to move a little by their strength. And I saw between the north and the east as it were a very great mountain, which contained much darkness towards the north and much light towards the east; yet so that neither that light was equal to darkness, nor darkness to the light of certainty. And I heard again the voice from heaven of war.

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to the knowledge and honor of the name and creation, but only those things which are visible and temporal in them, but also those things which are invisible and showing them, but also those things which are invisible and this vision which you see demonstrates. For this greatest instrument which you see, round and shaded according to the likeness of an egg, narrow above, and broad in the middle and constricted below, faithfully declares the omnipotent God in his majesty incomprehensible, and in his mysteries inestimable, and the hope of all the faithful existing, when at first men were rude and simple in their actions, afterwards in the old and new law instructions they molest and afflict each other, and finally about the end of the world they will suffer many sorrows in their distresses. In them, on the outer side, all around, he clearly indicates that God burns up those who are outside the true faith everywhere by his catholic fire; but he purifies them with the fire of consolation; thus casting down the darkness of diabolical perversity, as also happened when the devil, created by God, wanting to oppose himself to God, fell defeated and perished. And in this fire there is a globe of glowing fire of such great magnitude that the whole instrument is illuminated by it; which shows by the splendor of its brightness that in God the Father is His ineffable only-begotten sun of justice, having the radiance of burning charity, and existing of such great glory, that every creature is illuminated by the brightness of His light, having above Him three torches placed in order above, which with their fire hold the globe from falling, namely, by their demonstration the Trinity containing and descending all things, He also manifested to the angels in heaven, leaving men, who also glorify Him in His body: all cast away the harmful error, when He magnified Him, the true Son of God, incarnate of a true virgin, after the angel foretold Him to them, and after man, living in soul and body, received Him with faithful joy. Wherefore the same globe sometimes lifted itself up, and much fire met it, so that from thence it produced its flames farther: signifying that, when that time came that the Only-begotten of God for the redemption and unveiling of the human race by the will of the Father should be incarnated, the Holy Ghost, by the power of the Father, wonderfully wrought heavenly mysteries in the blessed Virgin, so that glorious virginity was effected to the same Son of God, who in virginal chastity gave wonderful splendor to fruitful virginity. For the incarnation was demonstrated. And thus also sometimes it bends itself downwards, and

withdraws much cold from its presence, declaring that the same Only-begotten of God was born of a virgin, and thus inclined to the poverty of men. Having shown himself bodily to the world, having justified himself by many miseries, having endured many bodily hardships while running, when he had shown himself bodily to the world, of the world standing by, in which manner it is written: While they beheld, he was taken up, and a cloud received him out of their sight (Acts i). Which is said: To the sons of the Church, receiving the Son of God in the inner knowledge of their hearts: the holiness of his body was lifted up in the power of his divinity, and in a mystical miracle a cloud of secret mystery received him from mortal eyes, hiding him and the gusts of wind that ministered to him. But as you see, from that fire which had surrounded the same instrument, a certain breath with its whirlwinds rises up: which shows that from Almighty God, filling the whole world with his power, true dissemination proceeded with just words when he himself lived true. And he was demonstrated in truth from men. And from that skin which is under it there is another breath with its whirlwinds of fire, because it also comes out of the worst rages with the most wicked expressions; who spread themselves here and there in the same instrument, because in different ways it is useful for the world, incessant rumors mingle among the people. In the same skin also there is a certain dark fire of such horror that you cannot look at it: which declares that in the worst and most wicked plots of the ancient traitor, a most terrible murder of such fervor burst forth that the human intellect is unable to discern his madness, which shakes that entire skin with its strength; since murder, embracing all diabolical malignities in its horror, fratricide of the firstborn was a sound to them from anger and hatred, the greed of storms and the sharpest stones is to minorities and the greed of the most servile is to minorities and the wickedness of the most servile which are hacked without mercy both in great murders and in lesser vices. That bright fire raises its sound and the winds and air are stirred; For while murder, in its desire for bloodshed, scorns the judgments of heaven, swift rumors are raised, and everywhere preparations are made for the ruin of the murderer in the vengeance of righteous judgment: so that lightnings precede the sound itself, because that fire first feels the commotion of the same sound within itself. For the severity of divine examination overwhelms that crime by overcoming it, since the divine majesty clearly foresees it before its bridle attacks. But under that skin is the purest ether, beneath which the most serene faith shines, in which no uncertainty of unbelief is hidden, not founded by itself, a globe of glowing fire of great magnitude, which truly designates the united Church, in a white faith.

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in which no uncertainty of unbelief is hidden, not founded by itself, a globe of innocent clarity and of great honor, as it is openly declared to you, A and those who desire the Catholic faith. And in the midst of these elements, some demonstrate that it claims, and that it has two things clearly placed above it, and that it is the globe itself that shows by its signification; that they draw the Church from superauthority to the divine precepts of the ancient God and superauthority, to the divine precepts of the heavenly secrets; because the very precepts of the heavenly ones draw the variety of morals; because they themselves extend into variety because both the old and the precipitous extend the continent, and because both the old and the precipitous extend the continent of the heavenly inheritance they themselves show. Wherefore also in the same ether many and clear spheres are everywhere placed into which the same globe sometimes empties itself a little and emits its brightness; because in the purity of faith many and splendid works of piety appear everywhere, in which the Church certainly at a certain time endured a little concultation, and the beauty of her wonders disappeared a little, when she herself, lying as it were in mourning, nevertheless admired the brightness of her former works in perfect men; and thus returning under the aforementioned red and fiery globe and restoring her flames from it; Again, the speed of God, the Quincentine, and from him the divine comforting sufferings, the love of the superiors, in these described displays, in a certain breath with its whirlwinds from the impetuous, the ether into the aforementioned instrument expands everywhere; because from the unity of faith the most powerful reputation when it was true; because emanating with perfect assertions to the aid of men; it struck the ends of the whole world with great speed. But under the same ether you see the watery air having a white skin under it, which, diffusing itself here and there, provides moisture to every instrument; because under the faith that was both in the ancient and in the new fathers, haptism in the Church for the salvation of believers (as is most truly manifested to you) founded in the innocence of the most blessed stability, it was everywhere delightfully delighted by divine inspiration. It suddenly gathers the irrigation of the world, sends sudden rain with much cold; It is known to spread itself gently, gently, when it was multiplied by the assertors of the truth in the speed of preaching and in the depth of their minds, it was manifested in the speed of words in the innocence of their preaching, to attentive men, sometimes even haptism, expanded by sweet temperament in preaching, was propagated by the people attracted by sweet irrigation with the help of discretion. Wherefore, from that a certain state, coming forth with its whirlwinds, spreads itself everywhere through the aforementioned instrument; since from the flood of haptism, the most true fame of bringing salvation to believers, coming forth with the most powerful words of sermons, has pervaded the whole world with the manifestation of its beatitude, as it is now openly declared among peoples descending from infidelity and aspiring to the Catholic faith. And in the midst of these elements, there is a certain sandy ball of very great size, which can be described by the lips: which clearly shows that God has grown in strength, a man of profound consideration, and has been made in a wonderful way by the power of the earth with much glory, and is so surrounded by the creative separating power that it is valid when separated from them in no way; because they exhibit a service, which is done to men as if sitting in their midst and presiding over them by divine disposition, as also through the inspired David says: You have crowned him with glory and honor, and have set him over the works of your hands (Ps. viii). Which is said: O God, who hast made

all things wonderfully, you have crowned man with a golden and purple crown of understanding and with the most worthy garment of visible appearance; thus placing him also as it were a prince over the height of your perfect works, which you have justly and well arranged in your creatures. For you have bestowed great and wonderful dignities on man above your other creatures. But, as you will see, while sometimes those elements with the aforesaid breath compel him to move a little; because, while at the appropriate time, God's creatures with the fame of miracles at the time of miracles invite to themselves the speed of God with the fame of miracles, man, struck by the magnitude of those miracles, the concussion of his worldly mind and body, while, immersed in those wonders, he considers the weakness of his frailty. And you see between the north and the east as it were a great mountain, which has much darkness towards the north and much light towards the east, since between diabolical impiety and divine goodness the great fall of man appears through the worst deception of the evil one in the reprobate, many miseries of damnation, and through the desirable salvation in the election, much happiness, darkness of redemption, so however that neither light can reach between them to darkness, nor that darkness to light; because the works of light do not interfere with the works of darkness, nor do the works of darkness interfere with each other, although the discarbolus frequently obscures them through evil men of labor, which happens quite often in pages, in heretics, which he tries to draw prophets and in those whom in knowledge fallacious deception after him. How? Because they want to know things that are not to be known to them; imitating him who wanted to be like the Most High. And because they follow him; therefore he also demonstrates a lie to them as if it were the truth according to their own will, whence they are not with me: neither am I with them, because they do not walk in my ways, but love strange paths, inquiring what a foolish creature can show them deceitfully about future causes, and this they wish to know in such a way that they seek it perversely lest they despise it, and cast away the holy in mind; who do not love it with a sincere heart. But these men, who tempt me so obstinately with perverse art, so that they persecute that creature which was made for their servitude, seeking to show that thing which they knowingly desire according to their will: can they by their own inquiring minds lengthen or shorten the time of life, and make this day prevail over their Creator? Can they avert the predestination of God? In no way, miserable ones, sometimes avert it by the mind? I sometimes demonstrate to you your passions, which signs they then have because they fear me God, just as a servant sometimes shows the ability of his Lord, and as an ox and an ass and other beasts manifest the will of their masters, they also faithfully assist in fulfilling it in their servitude. O fools, you have forgotten me, neither looking at me nor adoring me, but looking at the creature subject to you, what it portends and shows, you stubbornly reject me, a weak creature, for your Creator, worshipping. How much more do I say to you: O man, why do you worship that creature of the winds, which can neither console you nor help you, and which, like the mathematical instructors of death and followers of the Gentiles in unbelief, I affirm in my ignorance, are accustomed to arrange for you. O wretched ones, who made the stars? But the stars are sometimes declared to men by certain signs by my permission, as my Son also shows in the Gospel, where he says: There shall be signs in the sun, and in the moon, and in the stars. (Luke xxi.) Which is said: In the light of these lights men are ministered to, and by their circuit the times of the times are shown. Wherefore also in the last times lamentable and dangerous times will be

shown in them by my permission, so that the ray of the sun, and the splendor, of the moon, and the brightness of the stars will sometimes be withdrawn, so that the hearts of men may run together from this. And so it was shown. By my will the incarnation of the Son does not have to arrange His life, as the foolish and erring people have tried to assert, but all the stars are common to all people in servitude. But that that star excels more brilliantly than the other stars: this is because my Only Begotten was born without sin by a virgin birth before other men. But she herself brought no other help to my Son, except that she faithfully established his incarnation for the people, since all the stars and creatures, fearing me, only fulfill my command, and have no meaning for anything in the pot creature. For if it pleases me, creatures show my command, just as a smith making a coin conceals in it a form pleasing to himself: then the coin declares the form imposed on it, that thing cannot impose any form on itself, as if the smith should impose another form on it, as if he did not distinguish between a long and a short time of its form. What is this? O man, if I were to make a stone before you in which, looking at it carefully, you were to cast some signs of your passions: then, according to your fallacious estimation, either sorrowful about your unhappiness or your prosperity escapes, alive, or alas! how much unhappiness escapes because it would contribute? Does that stone also escape anything, what then is your son's passions or prosperity? And what then is that stone's son's passions or prosperity escapes? But neither can it harm or benefit you, nor can other creatures of this kind in the signs of their scrutiny harm or help you in any way. But if you fall into this creature that was made for your service, casting me away, then I too, in my just judgment, cast you out of my sight, taking away the happiness of my kingdom. For I do not want you to examine the stars, or fire, or birds, or other such creatures for future causes, because if you look at them stubbornly, your eyes are troublesome to me, and I cast you down like a lost angel, who abandoned the truth and threw himself into the gutter. O man, where were you when the stars and other creatures were made? Have you given up the Eurodian scheme of imputing? But this presumption according to men arises in the first schism: namely, when men had forgotten that God had created creatures, he sought various signs in them for each kind of cause. And thus also that error arose in Baal: namely, that men, deceived, worshipped the creature of God for God, to which they were also aroused by diabolical mockery, because they looked after the creature more than after their Creator: desiring to know this which they should not have known. Whence even worse things appeared to them: that men began to drive him mad by the devil with magical art, so that they saw and heard the devil; he himself speaking to them deceitfully and showing that they looked at one creature and existed as another. But it must be kept silent how the first seducers were taught by the devil, so they see and hear him because in this way they can find him; in this way they deny him as their God and follow the ancient seducer. O man, I have sought you in the blood of my Son, not with malice and iniquity, but with great equity; yet you forsake me, the true God, and follow him who is a liar. I am justice and truth; and therefore I admonish you in faith, and exhort you in love, and bring you back to repentance, that, although you are bloody in the pollutions of sins; yet rise up from the fall of your ruin. But if you despise me, you will feel the parable of this simile in yourself. A certain Lord, having many servants under him, says, to each of them, perhaps, he gave many of his own weapons of war, saying to them: Be upright and strong, casting away slowness and incoherence. But while he gave him that, they saw him not as the worst

of arts, a helper by the wayside, whence also some of them, deceived, said,

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We live to call this man's arts. And throwing away the weapons which they had, they ran to him. To whom others said: What do you do? following this deceiver, and provoking your Lord to wrath? And they answered: What is this to our Lord? And their Lord said to them: O wicked servants, have you cast away the weapons which I gave you? And why is it dearer to you to love this vanity than to serve me, your master, whose natural servants you are? Go then after that deceiver, as you desire, because you will no longer be able to serve me, and see what benefit his deceit will bring to you: and he cast them away from himself. Which is said: That Lord is God Almighty, all peoples have reigned under his power, who is all men with reason and understanding, arming virtues, and keeping watch over wickedness and in divine instruments. But while men shake off the way of negligence from themselves. But while men embrace the way of the virtues of God. And the understanding which they should have turned to the divine commandments; to a life of earthly iniquity, the devils seduce them. Whose directors, as if they were companions and fellow servants through the Holy Scriptures, often encounter their deeds, and why, following diabolical fictions, they bring divine vengeance upon themselves, not believing them. But they must very often offend their admonitions by their pride, they affirm. Whence, when they persist in that obduracy, they receive the divine sentence, since it was objected to the servants of iniquity why they stifled the understanding given to them from above, and why they rather accepted the deceptions of the ancient seducer than despised their Creator whom they should have diligently served, so they themselves, despised by God, are deposed to the devilish illusions according to their works (because they refused to serve God), where they are forced to consider: what benefit did his most wicked seduction have, since in this way they incur the reproach that they later sought to follow the devil rather than God by accepting the divine precepts. For I do not wish that men, if they cast me off and looked upon the creature subject to them, or permit them to imitate this; then the devil will blow according to the lust of his heart, so that they may thus experience what benefit the creature whom they adored is to him, or what the devil whom they followed can bring them. And, oh foolish men, why do you inquire about the creature from the time of your life? For none of you can either know the time of your life, or avoid that, or pass over that which has been appointed for you by Me to live, because, O man, when your salvation has been completed both in temporal and spiritual things, you will change the present world, and you will pass over to that which will find no end. For since there is a man of such strength that he burns more ardently in Me than others, so that in the consciousness of the fetid sins of earthly deeds he does not become numb and avoids the snares of the ancient serpent; I do not shake off his spirit from his body until he brings his sweet fruits in the most sweet smell to man, but him whom my yoke bears with such frailty of heart, and in the attraction of the most wicked snarer; I withdraw from this world before giving all justice to the human race in the time of its withering soul, so that no man can excuse himself, when I warn and exhort men to do justice, when I impose on them the sentence of death as if they were already about to die, when they will still live longer: I do this because no one will be able to have or arrange for himself another time except according to the fruit that I see in man and according to my will by which I grant him to live, as Job also testifies through me, when he

says: You have set limits that cannot be passed (Job xvi). Which is said: You who are above all, and perform all things before they come into being, have also set in your sacred manifestation the limits of human life, so that neither knowledge, nor prudence, nor cunning, the influences of things, can be passed in old age or in infancy, or in youth, or in the senescence of the trees, except according to the providence of your elders, who want men to cry to the men of your name. For I, O man, knew you before the foundation of the world; but yet I wish to consider your days in your works and to discern their fruit, and to examine each of your works diligently and most acutely. But whoever I suddenly withdraw from temporal life, the usefulness of this life is complete, so that if his life were prolonged any longer he would no longer bring forth any abundance of good fruits, but, having as it were the warmth of a carnal faith, would only emit smoke with an empty sound of words and would not touch my heart with the intimate touch of his. Whence he himself in the time of this life does not fall into barrenness, withdrawing him from this world. But to you I sent my words to you, and I gave my Son for your salvation on the tree of the cross, and I appointed my apostles to you to show you the way of truth through the Gospel? Whence cannot you excuse yourself, who have all good things through me. And why do you now put me behind? But the error of this perversity, namely, that you seek signs of your actions in the stars or in fire or in birds or in other creatures of this kind: I will no longer tolerate, since all who first discovered this error by diabolical vision: despising God, have completely rejected his precepts,

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wherefore they too have been despised. But I have disposed above A just order. For I am great, I shine in the brightness of my divinity: so that my miracles are manifest to you in my saints, why further do you practice this error of augury in hairs, but that you may look into me. O fool, consider who I am; consider that I am the sum total of good. Whence I attribute all this honor to you, for you have diligently sought me. And do you also believe that I am? I am God over all and in all. But you want me to be considered as a rustic and in all. But you want me to be considered as a rustic and in all. But you want me to be considered as a rustic and in all. But you want me to be considered as a rustic and in everything. But you want me to be considered as a rustic and in everything. But you want me to be considered as a rustic and in everything. But you want me to be considered as a rustic and in everything. But you want me to be considered as a rustic and in everything. But you want to catch me in great foolishness, when you thus flatter me, saying: If it pleases God that you should want to catch me, not if this petulant just man breathes so well, willingly, not if this petulant just man wants to catch a deer, who is forcefully pushed back and pierced by the strongest hearts of deer. So also I, when you want to harm me petulantly in your manners, in the precepts of my law as if with horns, I commit you to my just judgment. For these are trumpets ringing in your ears; but you do not follow them, but you run after the wolf whom you think you have so tamed that it cannot harm you. But the hungry wolf devours you, saying: This sheep has gone astray and did not want to follow its shepherd, but has run after me, wherefore I want to swallow it up, because it has chosen me and abandoned its shepherd. O man, God is just: and therefore He has arranged all that He does in heaven and on earth in a just order. For I am the great physician of all diseases: acting like a physician who sees the sick, who ardently desires a cure. What is this? If the disease is small, He easily cures it; but if it is serious, He says to the sick.

I demand a burning and solemn oath from you. But if you deny me that, I will take you in. So also I, O man, do in. I wipe away minor sins with groaning and tears, and in this will I do; but through the heaviness of my body, O man, I will give you both my bodily minority and eternal life. And do not look at the stars and other creatures for reasons that occur to you, nor worship the devil, nor call upon him, nor seek anything from him, because if you wish to know more than you should know, you will be deceived by the ancient deceiver, because when the first man sought more than he should have sought; he was deceived by him and went into perdition. But yet the devil did not know the redemption of man, where the Son of God killed death and broke hell, for the devil in the beginning overcame man through a woman; but God at the end of time crushed the devil through a woman, whom the Son of God led, who testifies wonderfully of the devils to nothingness of God, saying: In this the Son of God appeared, that he might dust off the salvation and salvation of men? For the sake of the salvation and salvation of men the greatest glory appeared, namely, the Son of God, like a burning star shining in shady clouds, thus placed in the winepress, where wine without filth was to be pressed, because the very cornerstone fell upon the winepress; and he expressed such wine that it gave the greatest fragrance of sweetness. For he himself, without the flood of polluted blood in the human race, a shining man, trampled the mouth of the ancient serpent with the foot of his army: dissolving from the liver of his iniquity all the darts that were full of both fury and lust, he rendered him utterly contemptible. Wherefore whoever has knowledge in the Holy Ghost and wings in faith; let him perceive my admonition not to transgress.

FOURTH VISION.

SCMMARIUM. —The complaint of the soul about the way of error returning by the grace of God to mother Zion. Of the punishments of the soul. Of the tabernacle which is diabolical. The complaint of the soul about its tabernacle which it leaves in fear. What science can do. Of graven images and that they are to be abandoned. What is done in the palchristianity. Of the quality of human women and of the diversity of human beings from there. Which Moses addressed to the same thing. Why are they born contracted and distorted. How they are in the womb of their mother, they are made alive and come out of thence, they are solidified and sustained by the soul. How the soul lives according to the mother's womb and from there comes out of the soul it is solidified and has. Of the intellect Of the will. The likeness of the body shows its powers. That man three paths are expressed in you from there in the soul they are warmed and join each other. Of reason. Of sense. That the soul is the mistress, the flesh the handmaid. The likeness of the tree to the soul. That the soul inclined to sins abandons sins, having been consumed by the house of God. That the soul falls into the devil, tempted by divine inspiration, expels from itself the darts of the devil. That the soul, leaving the dwelling place of the body, awaits with much trembling the sentence of judgments. Words of God to men that they should obey the divine commandments, and, casting away evil, faithfully accomplish good in the love of God. Of the Catholic faith. The words of Isaiah. And then I saw the greatest and most serene splendor as if blazing with many eyes, and having its four corners turned to the four quarters of the world; who, having designated the secret of the divine Creator, was manifested in a great mystery, in which also another splendor similar to the dawn, bearing within itself the clarity of a purple radiance in the rocks, and making cheeses from it; a

certain part of which was thick, from which perhaps weak cheeses were coagulated, and a certain part mixed with decay; from which bitter cheeses were integrated, having a man in its womb. And behold, by the secret disposition of the divine Creator, the same form gave the movement of vital motion, and a fiery sphere, having no features of a human body, possessed the heart of that form, and touched its circle, and transfused itself through all its members. And then that form of man, coming out of the womb of none, thus vivified, according to the movements which the sphere had in that form of man, according to them also changed the company of the highest. And I saw that a certain sphere of this kind remaining in the human body, many whirlwinds invaded it, bending it down to the ground, and slowly taking it up again, and with a groan it thus asked: Where am I, a stranger? In the shadow of death. And which way do I go? In the way of error. And what consolation do I have of Christ? How strange they have. For I should have had a tabernacle of stones. Because the setting sun of the setting stars should not have shone in it, but in it should have been angelic glory, since topaz should have been its foundation, and all its gems its structure, its stairs set of crystal and its floors paved with gold. For I should have been a companion of angels; because I am a living breath that God sent into a dry flax. Whence I would destroy knowing God, and feeling Him. But alas! when my tabernacle understood that it could see with its eyes in all ways, it set its instrument to the north. Ah! ah! where I was captured and robbed of my eyes and the joy of knowledge, my whole garment torn, and thus stripped of my inheritance; I was led to a strange place, which lacks all publicity and honor, where I was subjected to the worst servitude. But likewise those who caught me, throwing me into a deserted place, brought me very bitter herbs dipped in honey to eat, inflicted many tortures, then, taking off my clothes and inflicting many wounds on me, they gave me to hunt, where the worst and most poisonous snakes, such as scorpions, asps, and the like, made a catch and covered me all over with their poison, so that I became completely weak and debilitated. Whence they mocked me and said: Where is your honor now? Ah! I trembled all over then, and groaned greatly? Ah! Whence came I hither? And what comforter of this captivity of eyes? How does he distinguish these chains? Who of the eyes came I? How has he this power? And what equal is able to endure this foul stench? Or what hand will wash it with oil? Ah! to whom does he reveal me and expose me? Ah! Therefore let the earth hear my cry: and let the heavens tremble with my voice, and let all that lives bow down to my captivity with pity, because the most bitter sorrow oppresses me; for I am a stranger without consolation and without help. O who will comfort me, since my mother also has forsaken me, because I have strayed from the path of salvation? Who will help me but God? But when I remember you, O mother Zion, in whom I should have dwelt, I look upon the most bitter servitudes to which I have been subjected. And when I call to mind every kind of music that is in you; I consider my wounds. But when I also remember the joy and gladness of your glory; then shall I flee? And whither shall I flee? For my pain is innumerable, because if I had persevered in these evils, I would have become accustomed to it. And where are you, O my mother Zion? Woe to me! for I have departed from you unhappily, because if I had not known you, I would have departed lightly, I would have endured. But now I would have endured my worst companions. Because unhappy Babylon has placed me in a plumb line, and has crushed me with great beams, so that I can scarcely breathe. But when I pour out my tears to you, O my mother, with my groans, unhappy Babylon emits such a noise

of resounding waters, because you do not heed my voice. Therefore, with great anxiety, I will seek dry paths by which I may escape my worst companions and my unhappy captivity. And having said this, I slipped away down a narrow path where I hid myself in a small hole towards the north, weeping most bitterly, because I had lost my mother; there also I let out all my pain, and so many outpourings of my wounds, weeping and weeping; for all the pain and all the bruising of the wound, most sweet of odors, like a gentle breeze, emitted from my mother, filled my nostrils. Oh, how many groans and emissions filled my nostrils. And when I was little, I felt that consolation was present. And so many exclamations with copious weeping for joy it gave; so that even

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not he in whose hole I had hidden myself from there: would be moved. And I said: O mother, O mother Zion: what will become of me at last? And where is now your noble daughter? Oh how long have I been deprived of your maternal sweetness, which you had gently nurtured me with no delights? And in these tears I was so delighted; as if I saw my mother. But my enemies, hearing my cries, said: Where is she whom we have held in our company, serving our will, who has also fulfilled all our will up to now? Behold, now she calls upon the heavens. Let us therefore arouse all our arts, guarding her with such zeal and so much solicitude, that she may never be able to hinder us, which will follow her for our good. But I, having secretly left the hole in which I had hidden myself, I desire to go to a certain height where they could not reach me in a certain place before. But they themselves opposed a sea of such great strength to my ship, that I could by no means cross it. But there was also a certain bridge of such smallness and narrowness; that I was not able to cross it either. At the end of that sea also appeared a certain height of mountains of such great heights that I did not feel that they could be there even yesterday. And I said: Oh, what shall I do now, wretched one? I had now felt the sweetness of my mother for a little while, whence I thought that she wished to bring me back to herself; but from! will she again leave me? from! where shall I turn? For if I now return to my former captivity, I shall now be a mockery to my enemies, more than before, because I cried out faithfully to my mother and because I felt the sweetness of her sweetness for a little while, since I have just been abandoned by her again. But I equaled that sweetness to that sweetness than before, and I was equal to the strength that I had before, because I turned to the east and because I began again to try the narrowest paths. But that was so thick with sediments, that such traces were able to be traced in them; but yet with great effort and sweat I at last scarcely passed them: from that effort I incurred such fatigue that I could scarcely breathe. Thus at last with great fatigue escaping to the top of the mountain in which I had previously hidden myself; I bent down to its valley, where as I was about to descend, asps, scorpions, dragons and other such serpents, meeting together, sent forth their hisses at me. Whence I, terrified, let out the greatest howls, saying: O mother, where art thou? For I would grieve less if I had not previously felt the sweetness of thy visitation, because now I shall again fall into that captivity in which I had long lain. Where then is thy help now? Then I heard the voice of my mother saying to me. Osinta, run, for wings were given to thee to will. Therefore, to the best giver; whom no one can restrain. And I, having received many consolations, took up those wings and quickly crossed over all those poisonous and deadly things. And I came to a certain tabernacle, which was indestructible. It was all made of the strongest mold. And entering it, I did

works of brightness, while before I did works of darkness, but in that tabernacle I placed a pillar of unpolished iron to the north; on which I hung a fan of various feathers moving this way and that, and finding manna, I ate it. But to the east I built a rampart of square stones; and in it, lighting a fire, I made myrrh-stained wine with must of gall. But to the south I built a tower of square stones; in which I hung shields of a red color, and in the windows of which I placed trumpets made of ivory. But in the middle of that tower I poured honey, and from it I made, I made a precious ointment with other spices, so that from it a great odor was poured throughout the whole corridor of the tabernacle. It was to the west. But one can engage in this work; My enemies, taking up their quivers, attacked my tabernacle with their arrows, but I, being zealous for the work that I was doing, did not pay attention to their madness until the doors of the tabernacle were filled with arrows; yet none of the arrows damaged the door, nor was I able to penetrate the roof of the tabernacle, so that I could not be harmed by them. When they perceived this, they sent forth a great flood of waters, to overthrow me and my tabernacle: yet they did nothing in this wickedness. Wherefore I boldly mocked them, saying: The carpenter who built this tabernacle was wiser and stronger than you. Wherefore lay down your wiser arrows, for from now on they were able to gain no victory of your own will over me. Behold what wounds they show? I have done many things against you with much pain and labor, which you would have wished, when I was armed with the strongest weapons of death. I brandished sharp swords against you, by which I vigorously defended myself from you. Depart therefore, depart, for he will not be able to have me any longer. But I, frail and unlearned, also saw that many whirlwinds rushing into another sphere wanted to cast her down but were unable, because she, resisting strongly, did not give them room to go mad, yet she said thus with a complaint: Although I am poor, I have nevertheless found a great duty. Oh what am I? And what is the complaint of my cry? For I am a living spiracle in man, placed in a tent of marrows, veins, doors and crevices, so that I surround it everywhere in its movements, but here its sensitivity brings forth the victory. From! oh how great a birth this conquers. For when you have the prosperity of life in the works of my tent: it occurs to me, O God, a flabby persuasion in all things of my irretion, from a persuasion in me erecting that which is often hanging

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I say. I want to work according to the desire of my man on my land; for in my tabernacle I understand all works; but the desire for it hinders me in such a way that I feel the works. O what planet then do I send? And I say: O God, have I not been created? Behold, the vile earth oppresses God. And you have not driven me away there? How? When my tabernacle has carnal desire; then because I have pleasure in the work, when I myself accomplish that work. But the reason that thrives in me with knowledge shows me that I was created by God, and by what reason I also feel; for Adam, having transgressed the divine commandment, hid himself in fear. So I also, fearing, hide myself from the face of God: when I feel my works in my tabernacle contrary to God. But when I weigh on the plumb balance of sin: all those works that are wandering in me? How shall I be able to subsist in these dangers? And when the diabolical persuasion assails me that seeing, nor that he can do this; what will then be? And when he says again: What you know, and what you understand, and what you are able to do, why does he abandon this? What then shall I do? But I will answer full of sorrow. Alas, wretched me! because through Adam noxious poisons were

breathed into me, when he himself, having transgressed the divine commandment and been cast out into the earth, gathered together carnal tabernacles. For in the taste which he himself tasted in the apple through disobedience, the noxious sweetness injects itself into the blood and flesh, and thus produces the pollution of vices. Whence I feel the sin of the flesh in me; but I neglect the most pure God, because I am inclined by sin. But I ought not to follow this which the taste of my tabernacle has in itself. For from the fact that Adam was created pure and simple by God in his first appearance, I fear God, I am. But now, through the very pure subjugation of vices, I turn into iniquity. Oh, in all these dangers, they utter lies that arise in me, saying thus: Who are you? And what do you say? And what are the struggles that you engage in? For you are unhappy. For you do not know whether your work is good or evil. Where will you go, and who will protect you? And what are those errors that lead you to madness? Will you accomplish what pleases you, or will you avoid what distresses you? Why! what will you do, because you know this and do not know that? For what pleases you is not lawful for you, and what distresses you, you will be compelled to do by the commandment of God. And how do you know if these things are so? It would be better for you if they had not been. And after these whirlwinds have thus risen in me; I begin to do justice on the other side of the road. But again I doubt within myself whether this is from the gift. Is it the Holy Ghost or us, I say: Will this be done in a just way? To fly down above my understanding, and to begin those things which I do not intend to complete. But when I try to do this, I arouse the greatest discontent in myself, so that neither in the height of the saints, nor in the plane of good will do I feel any work of a perfecter, and to the oppression of all things in me. And when the diabolical persuasion thus speaks to me. Oh, what calamity then overwhelms me? For all the evils that are or can be in reproach, in cursing, in mortification of body and soul, in base words against the purity, health and height that are in God: all these occur to me, unhappy one. Whence also this iniquity rises up in me, namely, that all happiness and all good that is both in man and in God will be troublesome and heavy to me, proposing death rather than life to me. What unhappy struggle thus thrusts itself upon me from labor to labor, from pain to pain, from schism, insinuating every happiness with evil? But whence is the evil of these errors excited? From the victim, namely. For he takes whom the serpent, has in himself the sting of the poison of iniquity. For in his cunning he thrusts upon me the stubbornness of sins, taking away my understanding from the fear of the Lord: so that I do not fear to sin, thus saying: Who is God? I do not know who God is. But in his deceptive cunning he introduces obstruction into me, so that I am obstinate in evil. But in the deadly poison of iniquity it takes away my spiritual joy, so that I am not able to rejoice in God, thus inducing in me the doubt of despair, namely, which I doubt whether I can be saved or not? Oh, what are these tabernacles, which endure so many dangers in diabolical deception? But when by the gift of God I am reborn which are diabolical from God; then amidst this opposition, I will respond in this way to these diabolical persuasions. I will not slay the fragile earth, but I will wage war through the hole. How does it work? When it wants to work in my tabernacle with works of injustice: it strives for marrow, blood and flesh in the wisdom of patience, making me like a serpent, against whom a very strong lion defends itself, and like a serpent, against whom I must receive the arrows of the devil, and not exercise the will of the flesh. How? For when anger wants to focus around my tabernacle; I look to the goodness of God, whom anger never holds, and thus I

escape sweeter than the air which with its gentleness waters the heat of the earth, having spiritual joy, when the virtues begin to show their vigor in me. And thus I feel the goodness of God. But when hatred has tried to deny me: I look to the mercy and martyrdom of the Son of God, and so I bind my flesh with the sweet smell of the rosary that rises from the spirit of the faithful king. But when pride comes to build a tower of its own without a foundation of rock in me, it claims no place for itself. It wants to have a throne, but always seems to be higher than the rest. Oh, who will help me then, since the ancient serpent who, wanting to go above all, has fallen into death and is trying to throw me down? Then I say to her sorrowfully. Where is my king and my God? What have I put in my life? I look back, and to that most blessed Virgin who, having made the pride of the ancient cave of God, the most ravenous wolf who was strangled by the hook of divinity, will no longer be able to overcome me. And so from now on I am most sweet, that is, humility. In the height of God and in the remembrance of all, I recognize the humility of the most blessed Virgin, feeling the sweetness of the unfailing balm, and so rejoicing in the sweetness of God as if I were in the fragrance of all the pigments; I cast down the other vices also with the greatest strength of humility. And then I, poor little one, saw that another sphere, contracting itself from the features of its form, loosened its knots, and pulled itself out of them with its offspring, and, grieving, tore down its seat. And she said: I will go out of my tabernacle. But I, wretched and full of sorrow, whither shall I go? Through horrible and treacherous paths to judgment where I will judge. I will work: and there I will not receive a reward according to my merits. How much fear? O how much anguish: there came spirits, both bright and shadowy, who were companions of her conversation, awaiting her dissolution in her conversation, according to which she herself was in her seat, lest, after she had loosened herself, they should take her away with them. And I heard a living voice saying to them: According to her works, she is led from place to place; and again I heard a voice from heaven saying nothing: The blessed and ineffable Trinity manifested itself to the world, when the Father sent his Only-begotten Son, conceived by the Holy Ghost and born of a Virgin, into the world, so that men born with many differences, and bound by many sins, might be brought back to the way of truth, so that they might be freed from the bonds of the body's bulk and attain to the absolute heavenly birth. Which, O man, may you grasp deeply and judge more clearly: as if blazing with many eyes, and having four corners directed to the four quarters of the world, who presides over great mysteries, signifies the knowledge of God in the greatest manifestations, radiant with the greatest depth of transparency and extending the sharpest lines of four-pointed stability to the four corners of the world, where it most acutely foresees both those who are cast away and those who are gathered coming; showing the mystery of the heavenly majesty: which is shown to you as you see in the type of the highest height and depth. In which also another splendor similar to the aurora appears, holding in itself the clarity of a purple radiance; because the knowledge of God and this shows that the only begotten of the Father, taking flesh from a virgin, deigned to shed his blood in the brightness of faith for the salvation of men, in which the knowledge of God, good and evil, are shown, since it is itself not clouded by any obscurity of any thing. But you, O man, say: What will man do, since God foreknew all that He Himself would do? To which I: O fool, in the wickedness of your heart you imitate him who opposed the way, when he wanted to make himself like the supreme goodness. Who can be the beginning and the end of all things? You

will be ashes to Him. And what would not be? But you, having a lamentable beginning and a miserable end, contradict what you neither know nor ought to know: namely, the incomprehensible beauty of the justice of God in which no suspicion of injustice is found, nor has ever been found, nor will be found. O fool, where do you think the father of iniquity is whom you imitate? What is this? When pride puffs you up above the stars, and above other creatures, and above the angels, who fulfill the commandments of God in all things and above all things. But you will fall as he also fell; who opposed a lie to the truth. For he himself loved a lie, and therefore, wrapped in death, he fell into the abyss. Therefore, O man, but God has delivered you, you do not pay attention to how many good things God always bestows on you, nor do you consider how he himself moves you from death: what a life you will love, if then you finally recall to your mind those scriptures and doctrines which your ancient and wise fathers proposed to you, namely that you should avoid evil and do good; if then you say from the inmost part of your heart, I have sinned grievously; wherefore it behoves me, with worthy repentance, to return to my father who created me, then your father kindly receives you and, placing you in his bosom, embraces you with sweet arms. But now, knowing that blessedness which has been proposed to you by God, consent. Would you rather call God's judgment unjust than a judge if you could weep? For which reason, if you had not been redeemed by the blood of the Son of God, you would have been lost in perdition. But the judgment of God is true and just. Which, O man, what profit will you derive from it: because in my judgment, my praise is of those who praise and say: Glory to you, my praise is just and truly, nor is my judgment contradicted by them; because they are just. But what profit did the devil gain by opposing himself in nothing? He who saw in his care that he had much glory; he wanted to exalt himself above all, so that an innumerable crowd of proud spirits agreed with him, all of whom the divine power in the zeal of his justice cast down with him; so also are all cast down who in the perseverance of evil try to set aside the justice of God; because they themselves labor to pervert the highest good into the perversity of wickedness. Wherefore God by no means established that which is unjust; but he ordered everything that is right in the equity of his goodness.

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But those men who in their understanding have cast off God, making for themselves graven images into which the devil entered and deceived them, have risen in the madness of this kind of vanity after the race of men has passed by whom Adam and Eve had told how they were made by God and how they had been expelled from paradise. Whom others, following in the same perversity, have worshipped the creature of God more than their Creator himself, and have thought that things which do not live dispose of their life. Wherefore let those who are still filthy in their own unbelief abandon their folly and turn to those who are faithfully against the snares of the devil, having embraced the old my servants Ezekiel the harlots, saying in Cast away from you all and the doings of yourselves in which you have transgressed, and the doings of yourselves in which you have transgressed. (Ezek. xviii.) Which is said: O you who wish to persevere in newness in the sun of righteousness, whose paths the blessed sheep run, cast out from the conscience of your heart the scurrying of those hidden things which are useless to you in the unholy and salutary doctrine, in which you wished to soar in vain loftiness; when you have sunk into a precipice in which no order dwells, but that horrible confusion which does not know God. And when you have done this, go on

the way of truth for your salvation, where you will find the newness of a shining eye in your heart and possess it as a life-giving breath in your spirit. You also see on earth people carrying milk in vats, both men and women, having in their bodies human seed, from which the race of diverse peoples is formed, the flowing part of which, in its strength, is usefully well cooked and tempered, produces its own people, to whom also great clarity, both spiritual and carnal, of gifts is attributed to great fathers and to high persons: so that in the pursuit of prudence, discretion and usefulness of life they flourish clearly in their works both before God and before men, because the devil does not find his place in them, and a certain thin part from which weak cheeses are coagulated: because this seed, imperfectly cooked and tempered in its tenderness, brings forth tender men who for the most part are found foolish, lukewarm and useless, both before God and the world, in their works, and who do not seek God vigorously. But also a certain part is mixed with corruption, from which bitter cheeses are made; That education, wickedly brought up and uselessly mixed in the heavens of permission, is made by shapeless men who often have no way of lifting bitterness, difficulty, and a superior. Many of these, however, are useful; yet they suffer many storms and unrest, both in their hearts and in their manners, but they emerge victorious; because, if they were to acquiesce in their unrest, they would render themselves lukewarm and useless. Wherefore God, covering them, helps them, and leads them to the way of salvation, as it is written: I will kill, and I will make alive; I will also strike the healthy, and there is none who can deliver out of my hand (Dan. xxiii.) Which is said: I who am, having neither beginning nor end, I destroy wicked men in their deeds; who are grieved in vices by the filth of the devil, and who are deceived in the unhappy parts of the seminary by devilish caves. Oh, how cunning is the viper's jaw which so inflates them that death enters them; from which I take away from them the prosperity of this world, where they are thus killed by many sorrows which they cannot overcome, but which are always present to them by just judgment. But I, who do not fail in any malice, when I draw their living breath upward from the earthly things in them, lest it should not remain in them, I sometimes also pin them to their lives; who through the pride of their minds desire to ascend to a height harmful to themselves, thinking that they can be brought down by no one, even those whom I am present everywhere thus sometimes raising up to true health, lest they be consumed in deceptive dangers by deceptive vanities. But in all these there is no man nor any other creature who can avert such works of mine by his cunning or arrogant power; because there is no one who is able to resist my will and justice. Often also, as you see, in my forgetfulness and in the irritation of the devil, the mixture of male and female is perpetrated, which is found in the contraction of the unborn: so that since their parents transgressed my precepts, in their own children, tortured, they return to me in repentance, my steppe and this wonderful creation for my sake and mine, those who are thus distorted as if they allow it, so that, while those who are thus restored to health, not mine is glorified by men all the more ardently for this. But those who bind themselves by this law, so that they desire the glory of virginity; they ascend like the dawn to the secrets of heaven, because for the love of my Son they cut off the pleasures of their body from themselves. But what you see as a woman having as it were the complete form of a man in her womb: this is because after the woman has conceived the human seed, the infant is formed in the integrity of its members in the hidden chamber of her womb. And behold, by the secret disposition of the heavenly Creator, the same form gives the

movement of a living movement; since you, by secret and hidden command and at the will of the divinity, at the appointed time, received the spirit, and showed itself to live by the movement of its body, as the earth opens itself and bursts forth. So that like a fiery sphere having no features of the human body, the heart possesses its form, because the soul, burning in the fire of the deep seminary, distinguishes diverse things in the circumference of its comprehension; nor having the form of human things: since it itself is neither corporeal, nor A quiring whether useful or useless, whether lovely or perishable, as the body of man is, it strengthens the heart of man: which, existing as the foundation of the body, governs the whole body and like the firmament of heaven, contains the lower and covers the higher, and also touches the brain of man, because in its powers it knows not only earthly, but also celestial, when it wisely knows God, and it transfuses itself through all the members of man, because it imparts the vigor of the marrow and veins, like a tree from its root, juice and greenness to all its branches. But then that form of man, coming forth from the womb in this manner with greenness, according to the many whom the sphere itself has in that form of man, also puts on its color according to them; for after man has received the vital spirit in the mother's womb and has thus been endowed, and has given the movement of his operation according to those works which the soul performs with the body, according to these also his merits exist, since he puts on brightness from good things and darkness from evils. It also shows its powers according to the powers of the body, so that in infancy it brings forth simplicity of man, and in youth fortitude; but in full age, when all the veins of man are full, they declare their strongest powers in wisdom, just as a tree, being tender in its first bud and then showing its brokenness, finally brings forth with the fullness of multitude; but also in the old age of man, when the marrow and veins of him have already begun to weaken and bend, the soul shows lighter forces as in the sap of the tree of man: just as, both in its branches and leaves it contracts, and as the same tree in its old age already begins to bend. Now man has three paths within him. What is this? Soul, body and senses; in these the life of man is exercised. Just as the Soul vivifies the body and the senses breathe; but the body attracts the soul to itself and opens the senses: but the senses touch the soul and attract the body. For the soul gives life to the body, as fire pours light into darkness: the two principal forces, namely, intellect and will, having as it were two arms, not that the soul has arms to move itself, but that it manifests itself in these forces, as the sun declares itself by its splendor. Hence, O man, pay attention to the scriptures. The intellect is so fixed to the soul, as the human being is joined to the fingers and extended from the body, so also the intellect with the operation of the other forces, and the soul most certainly proceeding; For he understands, above all the other powers of the soul, whatever is in the works of men, whether good or evil; so that by him, as by a master, all things are understood, since the soul itself sifts all things in this way, just as wheat is purged of all contrariety; seeking whether they are useful or useless, whether they are lovable or hateful, or whether they pertain to life or death. Hence, just as food without salt is tasteless, so also the other powers of the soul without understanding are tasteless and undiscerning. But he himself is in the soul as the shoulder blade in the body, the marrow in the brain of the other powers, existing in the soul and as the strong shoulder of the body, understanding the divinity and humanity in God, is a certain bending of the arm, so also having right faith in his work: which is also the bending of the hand, with which then it discerns diverse works in discernment as with the fingers; but he

himself does not work as the other powers of the soul do. What is this? For the will heats the work and the mind receives it and reason produces it, but the intellect understands the work, showing good and evil, just as angels have an intellect, loving good and hating evil. And as the body has a heart, so also the soul has an intellect, which also exercises its power in that part of the soul, just as the will in the other. How? For the will has great power of the soul. How? The soul stands in a corner of the house, that is, in the firmament of the heart, like a man in some corner of his house, looking over the whole house, controlling all the instruments of the house, raising his right arm, marking and showing what is useful for his house, and turning himself towards the east. So also the soul does it through the streets of the whole body, looking towards the rising of the sun; for it itself acts on the will of the veins and marrow and on the commotion of the whole body, since the will works whatever work, whether good or evil. For the will is like fire, which cooks the work as it were in a furnace. For bread is baked for this purpose, that men may be strengthened by eating it, so that they may live. Thus also the will is the strength of the whole work, because it grinds in deception and puts leaven in strength, and beats in hardness; and thus preparing its work as bread in consideration, it bakes it in perfection with the full work of its ardor, and in this way provides greater food for men in work than in bread made; for man's food sometimes ceases in it: but the work of the will continues in him until the separation of his soul from the body, and in what great diversity the work is, namely, from infancy, from youth, from full age, from decrepit bending; yet it advances in the will and in it demonstrates its perfection. But the will has in the precordium of man that intellect and the bow, namely the soul, to which both the intellect and the will itself and all the powers of the soul flow by their fervor, and conjoin themselves with one another. How? If anger rises, the gall is inflated and thus, emitting smoke into the tabernacle, it perfects anger. But if a shameful defect has arisen, the fire of lust is kindled in its matter, and that petulance which pertains to sin is raised up, and is brought into the same tabernacle. But there is another lovely joy, which is kindled in the child From this? The tabernacle of the Spirit; with which the soul, rejoicing together, faithfully receives it, and pursues the work of men in heavenly desires. There is also a certain sadness, from which in the same tabernacle from those humors which are about bile, torpor is born: giving birth to indignation, obduracy, and contumacy in men, and depressing the soul, unless the grace of God comes to the rescue sooner. But even when contrary causes occur in that tabernacle: it is frequently stirred up in hatred and a remnant by deadly things which kill the soul, and prepare great ruins in perdition. But when the will wishes, it moves the instruments of its tabernacle, and lays them down in a fervent heat, whether they be good or bad. But if the will is pleased with the instruments, it cooks its food there and offers it to man to taste. Hence it offers it in the tabernacle itself. Hence it offers it from the tabernacle itself: as when an army is assembled in some place. But when the commander of the army is above: but if he displeases it, it orders him to depart, if the will makes me. As it rises, the will either perfects it or neglects it. But both in the intellect and in the will reason is shown as the sound of the soul; which perfects any work, whether of God or of man. For sound lifts the word on high; as the wind that lifts an eagle that it may fly, so also the soul emits the sound of reason both in the hearing and in the understanding of men; in order that its powers may be understood and that each work may be led to perfection. But the body is the tabernacle and support of all the powers of the soul, since the soul, remaining

in the body, works with the body, and the body with it, whether good or evil. But the sense is to which the work of the fruit of the powers of the soul adheres; so that in the fruits the subject of the work is understood by them, and he is subject to them; because they lead him to the work, for he himself is the work according to what pleases him. But also the outer man, especially the senses in the mother's womb, which before remained hidden. What is this? The dawn announces the light of day; so also the senses declare all the powers of the soul of man with reason. And as the law and the prophets depend on the two commandments of God, so also the senses of man thrive in the soul and in its powers. What is this? The law was laid down for the salvation of man, and the prophets manifest the secrets of God: so also the senses of man drive away all that is harmful from man and reveal the interior things of the soul. For the soul breathes sense. How? It itself vivifies man with a living face, and endows him with sight, hearing, taste, smell and touch. So that man, touched by sense, thrives in all things; for sense is a sign of all the powers of the soul, just as the body is the vessel of the soul. How? Sense encloses all the powers of the soul. What is this? Joy is kindled by the Spirit in the anternaculo; with which the soul, rejoicing in it, faithfully receives it, and pursues the work of men in heavenly desires. There is also a certain sadness, from which in the same tabernacle from those humors which are about bile, torpor is born: giving rise to indignation, obstinacy, and stubbornness in men, and depressing the soul, unless the grace of God comes to its aid and rescues it sooner. But also when contrary causes occur in that tabernacle: it is frequently stirred up in hatred and a remnant of deadly things which kill the soul, and prepare great ruins in perdition. But when the will wishes, it moves the instruments of its tabernacle, and places them in a boiling heat, whether they be good or bad. But if those instruments please the will, it cooks its food there and offers it to man to taste. Hence it offers it in the tabernacle itself. Hence it offers it from the tabernacle itself: as when an army is assembled in some place. But when contrary causes occur in that tabernacle: it is frequently stirred up in hatred and a remnant of deadly things which kill the soul, and prepare great ruins in perdition. But when the will wishes, it moves the instruments of its tabernacle, and places them in a boiling heat, whether they are good or bad. But if the will is pleased with those instruments, it cooks its food there and offers it to man to taste. Hence it offers it in the tabernacle itself. Hence it offers it in and from the tabernacle itself: as when an army is gathered in some place. But when contrary causes occur in that tabernacle: it is frequently moved in hatred and a remnant of deadly things which kill the soul, and prepare great ruins in perdition. But when the will wishes, it moves the instruments of its tabernacle, and places them in a boiling heat, whether they are good or bad. But if the will is pleased with those instruments, it cooks its food there and offers it to man to taste. Hence it offers it in and from the tabernacle itself. Hence it offers it in and from the tabernacle itself: as when an army is gathered in some place. But when contrary causes occur in that tabernacle: it is frequently moved in hatred and a remnant of deadly things which kill the soul, and prepare great ruins in perdition. But when the will wishes, it moves the instruments of its tabernacle, and places them in a boiling heat, whether they are good or bad. But if the will is pleased with those instruments, it cooks its food there and offers it to man to taste. Hence it offers it in the tabernacle itself. Hence it offers it in and from the tabernacle itself: as when an army is gathered in some place. But when contrary causes occur in that tabernacle: it is frequently moved in hatred and a remnant of

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he expels the snares of fallacious deceptions, and turns to his Savior, as he also declares above in the words of his complaint, as has been shown. But as you see, another sphere, contracting itself from the features of its form, unties its knots: this is that that soul, abandoning the members of its corporeal dwelling, has left their joint when the time for the dissolution of its dwelling has come, and with a groan pulls itself out of them, and tears off its seat, mourning, because it allows itself to fall from its body with much trembling, fearing the impending judgment of the heavenly judgment, because then it also manifests its merits in its complaint above. Wherefore, when a certain spiritist unties himself in this way; both the bright and the shadowy come who are the companions of his conversation according as he moves in his seat; because in that resolution when the soul of man leaves its habitation, angelic spirits, both good and evil, are present according to the just and true order of God, who were the observers of his works according to what he had done in his body with the body, awaiting his resolution, so that after he had freed himself, they might take him away with them, because they themselves smell the fragrance of the just judge from that soul in its separation from the body; so that, once freed from the body, they might lead him to where the heavenly judge would judge according to the merits of his works, as was also there, O man, beautifully foreshadowed. Come, O my most beloved children, open your eyes and your ears, and obey my commandments. And why does the Father of the angels despise Christ, who has freed you from death? The choirs of angels sing: You are just, Lord, because the justice of God has no stain; who also did not free man to his own power, but out of compassion, when he sent his Son into the world for the redemption of man. For no defilement has polluted the sun, so also no perversity of injustice can touch God. But you, O man, in contemplative knowledge you look at good and evil. And what are you: when you are filth in the multitude of carnal desires? And what are you: when the brightest gems of virtues shine in you? The first angel despised good and desired evil, wherefore he received evil in the death of eternal perdition, and was buried in death, because what is good is rejected. But the good angels despised evil and loved good, seeing the fall of the devil, who for their own sake burned in the love of God, having a firm foundation of all good, so that nothing else of it ceased. But the first man also knew God and loved him in simplicity and bowed himself to evil, having committed disobedience to the commandment. For when the devil suggested evil to him, he abandoned good and perpetrated evil, and was expelled from paradise. Whence death in the perdition of death is to be rejected, and good in the love of life is to be embraced. But you, O man, when you have the remembrance of good and evil, you are placed as it were at a crossroads, because if you then despise the darkness of evil, wishing to look upon Him whose creature you are and whom you confessed in holy baptism to them where the old mark of Adam was cast down, and if He says you would flee the devil and his malice and follow the true God and his commandments; then consider how you have been taught to turn away from evil and do good, and that the heavenly Father did not beget His Only Begotten Son, but sent Him for your liberation, and pray to God that He may help you, and He Himself, hearing you, running bravely in the commandments of God, hears the fervor of your prayers everywhere. For you must tame your flesh and subdue it to the command of the soul. But you say: I feel such great and great burdens in my flesh that I am not able to overcome myself. But since God is good, let Him make me good. How could I tame my flesh

when I am a man? God is good, let Him perfect good works in me. For when He pleases Him, He will be able to make me good. But I answer you: Since God is good, why do you despise to know his goodness? Because he himself gave up his Son for you; who in many sorrows and great labors delivered you from death. But when you say that he cannot work good works, you say this in the injustice of iniquity. For they have eyes to see, to work, feet to walk; so that you can raise yourself up or run into yourself with your whole body; so that you can watch out for death. Wherefore resist the lusts of your flesh and God will help you. For when you oppose yourself to the devil as a strong tempter to his enemy; then God delights in your struggle, wanting you to call upon him constantly at all hours and in all your distresses. But when you do not want to tame your flesh, then you make it feast on wine and sins, because you take away from it the bridle of the fear of the Lord; with which you should restrain it, lest it go into perdition. Wherefore you look upon the devil in the same way as he looked upon iniquity when he fell into death. And he himself, rejoicing at your destruction, says: Behold a man who is like us. And then he falls upon you, and places his ways in the shadow of death according to his pleasure in you. But God knows what good you can do; therefore the law has been laid down for you, according to which you can labor. God wants from the beginning of the world to its end to culminate in his chosen ones, so that he himself in them? Man remains in this way to the pleasure of his flesh, lest he be carried away by the delights of this world, nor is he even sojourner, because his Father awaits him; if he wishes to return to himself in heaven, that he may know him to be. Wherefore, O man, if you turn your eyes to

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two paths, that is, to good and to evil: From infused also the five senses of your body which you are then taught, and understand great and small. How? By faith you understand one God in divinity and in humanity; and you also see that the works of the devil are in evil. And when you have thus known the just and unjust ways; Then you are asked by me. Which way do you desire to go? If you then wish to go in good ways, and if you hear my words faithfully: pray to God with earnest and sincere prayer that He may help you and not abandon you, since you are weak in your flesh; and bow your head to humility; and cast them away quickly; shake them off, and cast them away quickly; God will replace them from you. And as if He hears you, stretch out your lead: you would most eagerly seize gold and grind lead. So you should also pay more attention to the heavenly country than to the depression of sins. But if you fall into sins, rise up soon in confession and pure repentance, before death arises in you. For your Father wants you to cry out, weep, and ask for help: that you may not remain in the filth of sins. But if you receive wounds, seek a physician, lest you die. Does not God often send storms upon men, that they may call upon him the more attentively? But you, O man, say: I cannot do good works. Therefore I say: With understanding. And you ask, how? I answer: With understanding and reason. You will say: I have no desire in me. I answer: I am not able to learn unless God helps me. Hear, therefore, how you fight against that: An evil friend rises up in you unawares with my help (for in the ways of your interior eyes my grace touches you) cry, pray, struggle and weep; that God may help you, and that he may take away evil from you, and that he may grant you strength in good; for you have this from the knowledge by which you understand God through the inspiration of the Holy Ghost; for if you were a worker for any man: how often you were required to do that which was difficult for your body, would you not

endure much laboriously for the sake of your earthly reward? And why do you not serve God for the sake of the heavenly reward; who gave you both soul and body? For if you wanted to have some temporal thing, oh how much you would labor. Now there is no end to having another, even for a short time. For as an ox is driven by goads, so you too must exercise your body with the fear of the Lord; who, if he does this, captivates you, and you turn to him who could be of help to you and supplicate to him and pray to him, and you promise him your substance that he may help you. So do you also, O man, when iniquity has seized you; turning to God, supplicate, pray and promise your correction, and God will help you. But you, O man, are blind to see, deaf to hear, foolish to defend yourself; because you regard the understanding that God has infused into you and the five senses of your body that he has given you as nothing and for vanity. Have you not understanding and knowledge? The kingdom of God can be bought, but not acquired by play. Hear therefore, O men, and do not despise the entrance to the heavenly Jerusalem, do not touch death and deny God and the devil has done it. Do not be ignorant in sins and fail in good. For you do not want to listen to God when you refuse to walk in His commandments, and strive after the devil. Look therefore and be strengthened, because this is necessary for you. But a faithful man will not turn back on his own people and seek a physician before he considers death. But if he has looked into his pain and sought a physician, he will show him the bitter juice of a tincture by which he can be healed, which are bitter words by which he must be tested, whether his repentance proceeds from the root of his heart, as he hears the wind of his instability. And when he has proved this, he gives him the wine of compunction and penance, that he may wash away the stench of his wounds, and he also offers him the oil of mercy, insofar as it anoints those same wounds to health. Then he also enjoins him to be concerned about his health, saying: See that you remain diligent and steadfast in this medicine, and do not get tired of it, because your wounds are serious. But there are many who seem to accept the extent of their sins, and yet carry it out with no effort because of the fear of death. But I will turn the command to them, so that they may accomplish that penance for my love with great peace, which my greatness has chosen for their worship, since they say that it is difficult for them to chastise their body, they are wretched because they do not want to look into themselves, nor to seek any physician, nor to have their wounds healed, but they hide the worst bruise within themselves and cover death with a pretense that it may not be seen. Hence they are lazy in the taste of penance, unwilling to look into the oil of mercy, nor to seek the consolation of redemption: and therefore they hasten to death because they loved death, nor did they seek the kingdom of God. Therefore, O faithful, run to the commandments of God, lest the curse take hold of them. Put on the new Adam, and cast off the old man. For, beloved, the locked door of God has been opened, but on earth they worship the devil, who does not know God. How? Those who wish to know God in unity. Hence whoever wishes to be saved, let him not doubt in the right and catholic faith. For he who rejects the Son does not worship the Father of God; He who does not know the Father does not love the Son; he who rejects the Holy Ghost does not have the Son; he who does not revere the Father and the Son does not receive the Holy Ghost. Therefore, unity in the Trinity and the Trinity in unity are to be understood. O man, are you living without a heart and without blood? So neither the Father without the Son nor without

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the Holy Ghost, nor the Son without the Father, nor without the Holy Ghost, nor the Holy Ghost without them, are to be believed. But the Father sent his Son into the world for the redemption of man and again drew him back to himself: as a man sends out the thoughts of his heart and again gathers them back to himself. Hence of this salvific mission of the Only-Begotten of God, Isaiah speaks in the will of the heavenly majesty, saying: The Lord sent a word into Jacob, and it fell upon Israel (Isa. ix). Which is said: The Word by whom all things were made, namely the Only-begotten of God, who was in the heart of the Father according to his divinity always without beginning of time, sent him the Lord, namely the heavenly Father through all the prophets in Jacob, when they themselves faithfully foretold that the same Son of God would come into the world for the salvation of men; that men, forewarned and forewarned by them, might prudently supplant the devil, and wisely avoid his wiles of deception. And so the same Word fell upon Israel, when the same Only-begotten of God came into the high purity of a virgin, into which no man had set his foot; but which held its flower invulnerably, that he, born of a virgin, might bring back to the true path those who were ignorant of the light of truth through deceptive blindness, and restore them to unfailing salvation. Wherefore let him who has knowledge in the Holy Ghost and wings in faith not transgress my admonition, but let him receive it by embracing it in the taste of his soul.

FIFTH VISION.

SUMMARY. — Of the Synagogue, the mother of the incarnation of the Son of God. Words of Solomon. Words of the prophet Isaiah. Of the different prophets, of the Synagogue. Of their blindness, and what is in the heart of Abraham, in the breast of Moses, in the belly of the rest of the prophets, what does it mean? Which is great in the earth, having a circle on its head like the dawn. Words of Ezekiel. Comparison of Samson and Sunt and of Pavid to the same thing. After this I saw as it were a certain female image, pale from the top to the navel, and from the navel to the feet black, and having a most white and pure cloud, but bereft of eyes, altering what is before the eyes of God, but not touching Him. And Abraham stood in his heart, and Moses in his breast, the vertebra of Abraham in his belly, the prophets, each showing his signs, and admiring the beauty of the new bride. But this one appeared of such great magnitude as of some city, the greatest in the earth, having on its head as it were a circle like the dawn. And I heard again a voice from heaven saying to the angel: God imposed the austerity of the law on the ancient people, when he imposed circumcision on Abraham, which he later turned into a grace of sweetness, when he gave his Son the truth of the Gospel to those who believed, in which he soothed those who were bruised by the yoke of the law with the olive of mercy. Wherefore you see as it were a certain female image pale from the top to the navel, which is the Synagogue, the mother of the incarnation of the Son of God and of her sons who rose from the beginning to their strength, foreseeing the secrets of God in the shadow, but not speaking of them fully openly, but gazing at her from afar in much admiration, as it is said of her in the Canticles: Who is hostile to her beloved? (Cant. viii.) Which is said: Who is this new bride, who in many good works makes herself the footstool of the Gentiles who abandon the precepts of the wisdom of the law and adhere to idols, ascending to heavenly desires more abundantly with the delights of the gifts of the Holy Ghost, and thus with much zeal admiring and leaning upon her Spouse, namely, the Son of God. For this is the doctrine

which shines forth in glorious virtues from the Son of God, abounding in the streams of Scripture. But the same Synagogue also serves the sons of that new bride in great admiration, flying in the clouds, and like doves to their left? (Isa. xi.) Which is said: Those who are in earthly minds, and those who are in minds that are consumed with desire and full devotion to heavenly things, and with dovelike simplicity without the bitterness of gall, they fortify the senses of their body and seek the stronghold of the most solid rock, who is the Only Begotten of God, with much ardor of good virtues. For they are those who, for the sake of heavenly love, despise earthly kingdoms and seek heavenly things. Therefore the Synagogue marveled at the new bride, which is the Church, because she did not recognize herself adorned with similar virtues as she saw her son, because the Church is surrounded by angelic guards, lest the devil tear her apart and cast her down, while the Synagogue, deserted by God, perishes in vices. Wherefore you see her also black from her navel to her feet: which is from the strength of her expansion to the consummation of her duration, in transgression of the law, and in sordidness, because in many ways she neglected the will of her flesh by devotion, commanded by devotion. And with her feet, the will of her flesh by sense. And yet she has a most white and pure cloud, because in her consummation she killed the prophet of prophets, where she herself, having fallen, fell; yet in the same consummation in the minds of believers the most lucid and most perceptive faith arose, because where the Synagogue came to an end, the Church arose,

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when the apostolic doctrine after the death of the Son of God split itself from A, and made itself naked in your sins: I have done that which has spread throughout the whole world. But that image was also deprived of sight, holding its hands under its armpits, and had one synagogue in its turn. Hence, the works of justice in weariness of good works and torpor did not hide from itself. But also in another way, which is before the eyes of God, but it torments itself in secret, because it received the law of God through divine precepts and institution, it indeed knew in its heart, but it did not testify to it more deeply, because it rather abhorred it than loved it, neglecting to offer sacrifices and incense of devout prayers to God. But in his heart Abraham stands, because the beginning of circumcision was in the synagogue itself. And in his breast the Messiah, because he brought the divine law into the precepts of men, and in his belly the rest of the prophets, that is, in that institution which divinity had been handed down to him, inspectors of worthy precepts. Each one showing his signs and admiring the beauty of the new bride, because they themselves showed the great things of their prophecy in wonderful signs, and they observed the beauty and generosity of the Church with much admiration. But she herself appears to some as a tower of such greatness as a testimony of a city, because she proclaimed the greatness of the defense of the commandments and the fortification of the succession and the defense of a noble and chosen city, having on her head as it were a circle like the aurora, because the Church of God demonstrated, and showed the clear powers and mysteries of God, and showed the clear powers and mysteries that are to follow; for she herself received the commandments, designating Adam, who first perceived the justice of God, but later in his transgression fell into death. So did the Jews, who first received the divine law, but then rejected the Son of God in their unbelief. But just as man, through the death of the Only-Begotten of God, was about to perish in the last days, so also the Synagogue, being stirred up by divine clemency before the last day, will abandon unbelief and will arrive at the knowledge

of God in truth. What is this? Did not the dawn rise not solemnly? But the dawn recedes and the brightness of the sun remains. What is this? The Old Testament has receded, and the truth of the Gospel remains, because what they kept, the new people in the New Testament spiritually practice, since what circumcision did not perish in the flesh, because it was transferred to baptism, for as they were sealed in one member, so also in all their members. Whence also the precepts did not perish, because they were transferred to a better state. Even in the last time the Synagogue will transfer itself to the Church in the same way. For, O Synagogue, when you erred in many iniquities, so that you glorified yourself with Baal and with the like, my servant Ecclesiastes speaks, saying: I have exposed my old age upon you, and I have covered your shame, and I have sworn to you, and I have sworn with you, and I have made you pale with you (Ecclesiastes xvi). That which is said: I, the Son of the Most High, by the will of the Father, have extended my incarnation upon you, O Synagogue, is done by many prohibitors, and I have established for you the remedy of salvation, so that you may follow my ways to your salvation. The teaching of you, when you observe my commandments as a true son, should submit to the power of her inerrant husband. For I have taken away from you the harshness of the external law, and I have given you the sweetness of spiritual doctrine, and I have shown you all my mysteries in spiritual doctrines by myself, but you have forsaken me, the just one, and have joined yourself to the devil. But you, O man, understand: as Samson's wife deserted him, so that he was deprived of his light, so also the Synagogue deserted the Son of God, when she hardened herself and despised him, and when she rejected his teaching. But after her hair had already been reborn, so that the Church of God was strengthened, the Son of God in his strength disinherited the synagogue, which had fallen, and its children, when even by the Gentiles who did not know God, controlled by the jealousy of God, as she herself knows, she had subjected and polluted him with many errors and confusions of the whole. But also because in a way he devoted his wife whom he had polluted to himself, he finally recalled her, so also in another way the Son of God will finally receive the synagogue (which was first joined to him in his incarnation, but abandoning the grace of baptism and following the devil) at last about the last time, when she herself, abandoning the errors of her unbelief, will return to the light of truth. For the devil carries off the synagogue in its blindness, and delivers it to unbelief in many errors, and he will not cease to do this until the son of perdition. When he has fallen in the exaltation of his pride, as Saul was killed on Mount Gilboa, who had driven David out of his land, he will try to expel my Son from his chosen ones, as the son of iniquity will try to expel my Son from his elect, then my Son, having cast down Antiochus, will recall the Synagogue to the true faith, which, like David, first received his wife after the death of Man: for when they do not even see the words, they will run back to the way of salvation with the truth of haste. But it was not fitting that the truth of the Gospel should follow the carnal precepts and spiritual ones, because even a servant would command his master to come by commandments, and not the master the master by service; so also the Synagogue commanded in the shadow of a signification, and the Church followed in the light of truth. Wherefore whoever has knowledge in the Holy Ghost and a pen in faith, let him not transgress my admonition, but let him receive it by embracing it in the taste of his soul.

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SIXTH VISION.

SEMMARIUM. — That God wonderfully created and arranged the living creature. On the habitation of angels and its meaning. On the habitation of archangels and its meaning. On the habitation of virtues and its meaning. On the habitation of powers and its meaning. On the habitation of principalities and its meaning. On the habitation of dominions and its meaning. On the habitation of thrones. That all these ranks marvel with wondrous voices, that which God overwhelms in the blessed souls. The Psalmist on the same thing. Then I saw in the height of the heavenly secrets A suit. How? For he has so appointed some that they may succor the necessities of the secrets, and some that they may make manifest the judgments of his secrets through them to men. Wherefore thou seest in the height of the heavenly secrets two faces of the heavenly spirits shining with much brightness, because as was shown unto thee in the height of those hidden things which the carnal mind attendeth to, these two ranks designate that the body and soul of man ought to serve God, and have blessedness. And they that are in the first rank have as it were wings on their breasts, and they stretch forth faces like the faces of men within themselves, in which also the faces of men appeared as in pure water; these angels are the desires of the depth of their understanding as spreading wings; not that they have wings like birds, but that they quickly fulfill the will of God in their desires, just as a man flies quickly in his thoughts; so that through their faces they manifest the beauty of the capital in themselves, where God also clearly perseveres in the works of men, because as a servant hearing the words of his master, they attend to them according to God in men and show their actions in themselves. Hence also those who are in another line have as it were wings in their actions, and show faces like the faces of men in themselves, in which also the image of the Son of man shines as in a mirror: the archangels have many secrets of mysteries which the human intellect, burdened by the mortal body, is not able to comprehend. But that these lines surround the other five lines in the manner of a crown: this is that the body and soul of man, comprehending the five senses of man by the power of their strength, cleansed by the five wounds of my Son, must direct them to the rectitude of the interior commandments. Wherefore those who are in the first line of these, as it were, have the faces of men, ascending from this virtue downward into the hearts of believers and in ardent charity building a lofty tower in them B D

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which are their works. So that in their rationality they show the works of the elect men, and in their fortitude they lead them to this end with much splendor of beatitude. How? Namely when the elect, having the clarity of their interior sense, cast away all the wickedness of their evils because of that illumination by which they have been enlightened in these virtues in my will, and they fight bravely against diabolical snares, and those struggles which they thus exercise against the diabolical crowd, these virtues they ceaselessly show to me their Creator. For they are. How? Because this one confesses me in that one they have. But in this Creator this question is such an answer the Holy Ghost has in man: It is God who created you, but also who redeemed you. And as long as this answer to the question is in man, the power of God will not be lacking to him, because repentance adheres to this questioning and answer. But where this questioning is not in man, neither is this answer of the Holy Ghost, because this man expels the gift of God from himself,

and without the questioning of repentance he casts himself into death. But the struggles of these wars offer the powers of God; because they are such a seal before God, by which it is demonstrated with what intention God is worshipped or abhorred. But those who are in the second line, exist with such clarity that you cannot look at them; who are powers, designated because the serenity and beauty of the power of God, no weakness of mortality will be able to grasp, nor are they similar to the ones made in the line, as the white sea separates gold and they have the heads of men, above which torches seem to be burning, and from the shoulder and below they are surrounded as if by an iron cloud; who are the rulers, ensuring that those who by the gift of God exist as leaders of men in the world, must put on the sincere strength of justice so as not to fall into the diversity of instability, and to look at their head, who is Christ the Son of God, and to direct their governments according to his will to the needs of men, paying attention to the grace of the Holy Ghost upon them in the ardor of God's truth, so that they persevere firmly and steadily in the strength of equity until their consummation. Hence also those in which, having the feet of men on their heads, they gallantly carry marbles tempting because he who is the Lord of all, showing that he who is the Lord of all, wash the rationality of men which had lain polluted in human dust from earth to heaven, when he sent his Son to earth, who crushed the ancient seducer with his righteousness: so that the faithful may faithfully imitate him who is their head, setting their hope in heavenly things and strengthening themselves with a strong desire for good works. But those who are in the fifth rank, showing no form of men in themselves, blush like the dawn; which are thrones, showing that the divinity inclined itself to humanity, when the Only-begotten of God put on human flesh for the salvation of men, who had no contagion of human sins in himself; since he himself, conceived by the Holy Ghost, in the dawn, namely in the blessed Virgin, took flesh without any stain of all filth. But you see no form in them; because there are many mysteries of heavenly secrets: which human frailty is not able to apprehend. But what this line also surrounds the other two in the manner of a crown: this is that those faithful who direct the five senses of the body to the wounds of the Son of God, may reach the love of God and their neighbor with all their strength and circumambulation of their mind, when they neglect the pleasure of their heart and place their hope in the eternal alone. Wherefore also those who are in the first line of them, seem to be full of eyes and wings, and in each eye a mirror and in the mirror itself the face of a man appears and they raise their wings to a heavenly height; who are cherubim, signifying the knowledge of God, in which they themselves, seeing the mysteries of the heavenly secrets, fulfill their desires according to the will of God, so that they themselves foresee in the depth of their pure knowledge, who, knowing the true God, direct the intention of the desires of their heart to just elevations, loving eternal things more than desiring transient things, according as they themselves also show in the elevation of their desires. But in the other row there are many burning like fire which have wings, in the same wings they show as in a mirror all the orders of the ecclesiastical institution are distinguished; they are seraphim signifying that as they themselves burn in the love of God, having the greatest desires of seeing him, so also in their desires both secular and spiritual dignities which flourish in ecclesiastical mysteries with much purity, show that the secrets of God appear wonderfully in them, so also all who with sincerity of pure heart love and seek the heavenly life: let them ardently love God, and embrace him with all their desire, that they may reach the joys of those whom he so faithfully intends. But it is true

that the necessary form in the blessed spirits, which are not to be manifested to man: they are heavenly, he will not be able to perfectly discern. But all these lines, as you hear, resonate in all the wonders that God works in the blessed spirits by which they magnify God, because the blessed spirits in the power of God utter the greatest joys with indescribable sounds through the works of their wonders in the heavenly, which God in his saints

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perform, by which they themselves seek the God of glory, where they seek it in the depth of holiness, rejoicing in the joy of salvation, just as David also said on earth: The voice of exultation and salvation in the tabernacles of the just and prosperous. 117. Which is said: It sounds and the spirit is raised, with unfailing salvation is known in the dwellings of those who cast off injustice and work righteousness, when the devil suggests that they could do what is evil; but by divine inspiration they accomplish what is good. What is this? Man frequently shows indecent exultation in himself: when he has committed a sin which he unfittingly desired to commit, but he does not have salvation there, because he has done what is contrary to the divine commandment. But he will have the tree of salvation; he who diligently dwells in the good which he ardently desired, the dwelling place of the life of truth, running away from the error of falsehood. Wherefore let him who has knowledge in the Holy Ghost, and wings in faith, not despise my admonition, but receive it by embracing it in the taste of his soul. Amen.

BOOK TWO:

FIRST VISION.

SUMMARY. — Of the omnipotence of God. The words of Job on the same subject. That the Word before and after being assumed into manifestation is indivisible and eternally with the Father. Wherefore the Son of God is called the Word. That by virtue the Word of God succeeded all creation and man revived in the soul. That the incomprehensible Word of God covered over the good and brought forth diverse species. That after other creatures were created, man was created grasping the earth. That Adam, having received the sweet commandment with the clarity of obedience, did not obey the devil's counsel. That Abraham, Isaac, and Jacob, and other prophets, reflected the darkness of the world with their signs. That the great prophet John, shining with miracles, foreshadowed the Son of God. That in the incarnation of the Word of God, that great and ancient plan was seen. That man should not search more deeply into the secrets of God than he himself wishes to reveal. That the Son of God, born into the world, by his death overcame the devil, and brought the elect back to his inheritance. That Osa on the same subject. That the body of the Son of God, having lain in the tomb for three days, rose again, and the way of truth from death to life was shown to man. That the Son of God, rising from the dead, frequently appeared to his disciples to confirm them. That when the Son of God ascended to the Father, his bride was adorned with diverse ornaments. And I, a man not skilled in letters, after the manner of the strong, grew in that see more and more, expanding myself. Then three great stars appeared in that darkness, united in their brilliance, after which others, none as small as great, shone with great splendor, and then a

certain greatest star, radiating with such clarity. But also on earth there is a certain one directing the shining flame. But also on earth there is a certain one shining aurora, yet it is not separated from the aforementioned bright fire, yet it is not ignited by the aforementioned greatest will. To consider the coming of this loving will is added mercy, this vision signifies the secret, mercy is added, the voice of one hearing from on high mercy saying: You will not be able to see anything more about this mystery, mercy is granted because of the miracle of believing. And I saw from the same brilliance of the aurora a most splendid man coming forth, who poured out his brightness upon the aforementioned darkness and was reflected by it, and turned into the redness of blood and the pallor of whiteness, and struck the darkness with such strength that the man who lay in them appeared to shine with that attraction, and thus emerged erect. And thus that splendid man who came forth from the dawn, appearing in such clarity that human language cannot express, ascended to the most eminent height of innumerable glory, where he shone magnificently in the fullness of all manner of

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openness and fragrance. And he heard from the aforementioned living fire a voice saying to me: You who are fragile earth and in the feminine name unlearned to read letters according to the understanding of the literate, but only touched by my light which touches you inwardly with a fire like a burning sun, cry out and declare and write these mysteries of mine which you see and hear in a mystical vision. Therefore do not be timid, but say those things which you understand in the spirit as I speak them through you, so that those who should show my people the way of righteousness may be held in shame who, out of the perversity of their manners, openly refuse the justice which they knew how to speak, unwilling to abstain from their evil desires which cling to them so much as if they dominated them, making them flee from the face of the Lord and blush to speak the truth. Wherefore, O little one, with a mind that is inwardly taught by mystical inspiration, although you were suppressed by the form of men because of the transgression of Eve; yet let it be called a fiery work that was shown to you by a most certain vision. For the living God who created all things by his Word, through the same Word made flesh the miserable human creature that he brought back. What is this? For that bright fire which the vile, designates the omnipotent and living God, designates manipulation and living in iniquity, is obscured by an incomprehensible hand, because it cannot be divided by any division, or by beginning or end or by any spark of knowledge of its creature to be comprehended as it is and existing inextinguishable, since it is itself that fullness which no stream has ever touched and is wholly living, because nothing at all is hidden from it that it does not know, and all existing life, since everything that lives takes life from it, according to what Job, inspired by me, shows, saying: Who does not know that the hand of the Lord has made all these things? In his hand is the soul of every living thing and the spirit of all the flesh of man (Job xii). What is this? No creature is so dull in its nature that it does not know the change of its fullness in those causes in which fruitfulness consists. How? The sky has light, light the air, the air the birds and the earth nourishes greenery, greenery the fruit, the fruit the most strong hand, that is, the greatest power of its Lord of all, who that they lack nothing in their uses, and in the omnipotence of the same is made, so that the beasts see the interrenals seeking nor the rationality of the breath of God having in them, and the excitement of the spirits who

inhabit human flesh, in which there is rationality, discretion and wisdom. How? The soul goes around in earthly causes, laboring in many varieties according to what carnal manners demand. But the spirit raises itself in two ways, namely sighing, groaning and longing for God, having, or the Lord and ruling and having option in diverse things quatiality. Whence also man has a similarity to rationality. Whence also man contains in himself the discretion of heaven and earth. How? He has rationality, as in the sky are noted human and has a spirit through every sense and movement rapidly flowing, as the air volatile also a receptacle of moisture in which humidity is noted, germination and parturition appear, as on earth greenery, fruiting and animals. What is this? O man, you are all in every creature and you forget your Creator; and the creature subject to you obeys him as it was established for him, and you transgress his precepts. But you see that the same fire has in itself a flame of the color of air, which burns ardently with a gentle breath and which is so inseparably indwelt in the same bright fire in man are the viscera, which is the infinite Word of the creature established in eternity before time, which in the ardor of charity under the course of the passing of time had to be incarnated by its virtues with the filth and burden of sin through virginity, yet so that just as before assuming flesh it was indivisible in the Father, it would remain in him in a double way, since as man is not touched by the absolute vital in the way of the precordium, so the Word of his life was not to be separated from the Father at all. And why is it called the Word? Because as by the local word which is transitory in the earthly dust of man, the commands of the preceptor are prudently understood by those who know and foresee the command of the one who commands; Thus also through the non-local Word, which is intransitive through the inextinguishable life that lives in eternity, the power of the Father is truly known by the diverse creatures of the world who sense and understand Him in the beginning in which they were created, and as through the official Word the power and honor of man is known; so also through the divine Word the holiness and goodness of the Father shines forth. But what you see how that blazing flame burns: this is that the Word of God shows its power as if from redemption, when through it all creation is made white, and as if it burned, when it was incarnate in the gold and whiteness of virginity, and from when it had dripped it revived in the salvation of souls. But the dark air, and the round air, and the great greatness of it, in the darkness of imperfection, namely, not yet enlightened by the fullness of the power of God, the divinity nowhere absent, yet itself rising in the greatest power of God, as if in the twinkling of an eye, elevated in the will of God, upon which the flame itself, like a craftsman, gave certain blows, drawing forth from it a spark of the whole, until the same air was brought to perfection, because heaven and earth shone with full institution, when He who excels all creation, the heavenly Word, in the creation of creatures, who held the writing of the power of His strength

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showed from His instrument, the diverse species of creatures shining in the wonderful rise of their condition, drawing forth as a craftsman competently his forms from bronze, until the same creatures shone forth in the beauty of their fullness; having above and the graceful beauty and stability of their perfect creation, because the higher shone forth from the lower, and the lower from the higher. But that the same flame then, in that fire and ardor, extended itself to a small lump of muddy earth lying at the bottom of the air: this is that, after the other creatures of the Creator, the Word

of God, in the strong will of the Father and in the love of the divine sweetness of the Holy Ghost, looked upon the mortal humanity of evils as well as of the goodness of the humanity of all evils, in the tooth of its mortality, in the tooth of its insensibility and vitality, cherishing and warming it, he makes it flesh and blood, infusing heat into it in virtue, since the earth is the carnal matter of man, nourishing him with its fruit, as a mother her children with milk, and God breathed it in such a way that man was made into a living soul, because he aroused it by divine power and miraculously brought out from it a man who discerned in soul and body. Which done, that bright fire presented through that flame, burning ardently with a gentle breath, to man himself a most white flower hanging in that flame as dew hangs on grass, because when Adam was created, the Father, who is the most luminous light, gave through his Word in the Holy Ghost to Adam himself the sweet commandment of clarity of adhering obedience, because the Word in much of its power, the moisture of holiness from the Father in the Word of sweetness, the moisture of holiness from the Father in the Holy Ghost, places the fathers on the grass, and fertilizes it to much gerune. The smell of which man indeed felt with his nostrils, but did not drink it with the taste of his mouth, nor did he touch it with his manners, because he himself drew the commandment of the law as it were with his nostrils, but did not perfectly let the force of that inmost perfection into his mouth, nor did he fulfill it with the work of his hands in the fullness of bliss, in this way turning himself away and falling into the thickest darkness from which he was unable to raise himself, because at the suggestion of the divine commandment he turned his back on the devil, falling into the abyss of death, because he did not seek God in faith or in works. Whence he could not rise to the true knowledge of his sins, burdened by him, he came to the Lord who obeyed his Father in fullness without sin. But that darkness in that air believed in expanding itself more than the world: he took in the life of the living in the merundo always in the breadth of the sins in erecting the multiplicity of man moving itself into diversity through the error of emerging. But as for the three great stars in their brilliance, in those darknesses more great than great, after which those many small than great shining with much splendor: these are in the light of the great heavenly Trinity, by the faithful work than by the conjunction of the flesh, completing themselves and repelling the darkness of the world with their announcements, and following them many other prophets, greater and lesser, shining in great and admirable miracles. Then, indeed, a certain greatest star appeared, shining with wonderful brightness, directing its radiance to the aforementioned flame. That is the chief prophet, namely John the Baptist, shining in great things with a most faithful and most illustrious work, and in them demonstrating the true Word, that is, the Son of God, because he did not yield to iniquity, but trampled it vigorously and bravely in works of righteousness. But that which appears in the flame with a radiance like dawn, into which the higher flame was wonderfully infused: yet not separated from the aforementioned bright fire: this is what God planted in the glowing light, sending into it His Word with perfect will, yet not separated from it, but gave it, abundant fruit, and brought it forth, a great fountain from which every faithful throat, drinking, no longer dries up with thirst. Hence also in that radiance of dawn the greatest will was kindled, because in the brightness of the red serenity the power of the great and ancient counsel was known, so that all the aforementioned legions and armies of the heavenly spirits were amazed at this in the most luminous happiness. But you, O man, while you desire to see more fully the eminence

of this counsel in a human way, the cloister of concealment is opposed to you, since the secrets of God should not be kept more than for the love of those who faithfully believe it pleases the divine majesty to be revealed. But what you see from the brightness of the dawn, the most splendid man, you need the brightness, who shed his brightness upon the darkness from those who revere him, who in the sense of blushing is the pallor of Aberdeen, turning and reflecting that darkness with such strength, that the man who lay in them appeared to shine at the very touch and thus came out erect: this designates the Word of God inviolably incarnate in the whiteness of immaculate virginity, and born without pain, and yet not separated from the Father. How? When the Son of God was born into the world from his mother: he appeared in heaven in the Father, whence the angels also trembled immediately and, rejoicing, sang the mellifluous songs. Who, the Son of God, without blemish, having lived in salvation, sent forth the most luminous doctrine of happiness and salvation into the darkness of influence, but being cast down by an unbelieving people, he poured out and tasted the darkness of bodily conduct. From which the devil had been prostrated upon his inducers, and by the touch of his redemption he mercifully brought them back to their inheritance which they had lost in Adam

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who, when they had arrived at their inheritance, the harps and lyres and the concert of all musicians were stirred up with innumerable beauty, because man had lain in perdition, now raised up in bliss and freed from death by divine power as I spoke through my servant Hosea: The iniquity of Ephraim is bound up, his sin is hidden: the pangs of a woman in labor shall come to him, he himself is an unwise son. For now he will not stand in the contrition of children. I will deliver them from the hand of death, I will redeem them from death. I will be your death, O death, I will be your bite, O hell (Hosea xiii). What is this? The perversity of the wickedness of the devil is bound in the efficacy of the bond so that he does not deserve to be released from the zeal of God's fury, because he never saw him thinking rightly, and so neither do those who faithfully fear God look upon him. For he always exalts himself against God, saying that he is God, always contradicting the Christian. And therefore his malice is so profound that no remedy for the reparation of the sin he has committed is worthy of salvation, whence he himself cannot live in affliction and despair of pain, as a woman in labor in her own affliction. For this unhappiness will always remain upon him, because he does not return to himself from happiness, just as a prodigal son, returning to himself from his iniquity, returns to his father. Wherefore let him never trust in that contrition which the sons of salvation in the death of the heavenly Son crush the death of the most cruel iniquity, which the cunning serpent himself caused to bubble up when he suggested to the first man a deceitfulness which man was unaware of. But because the sons of the Savior despise the most deadly poison of suggestion and look to their own salvation, I will free them from the slavery of idols, from the slavery, in fact, of idols which have a fallacy in the power of perdition and in which the unbelievers count the honor of their Creator, entangling themselves in the snare of the devil and performing their works according to his will. And therefore I have delivered the souls of those who worship me, namely the souls of the saints and the just from hell, from the bonds of the devil in which, having been bound by a most hard death for the transgression of the commandments of God, he will first redeem with his blood. Where, O death, will I destroy to destruction that in

which you will be called to live, since you will lie prostrate in your strongest powers, just as the body that is abandoned by the soul is completely prostrated to destruction. For the fountain of living water will suffocate you, because: happy souls will be mercifully caught up in heavenly bliss through the new man who will be innocent of poisonous deception. Whence also I will be your bite to your confusion, O hell, when my power in great power will take away from you those spoils which you have fraudulently snatched away; so that you, O death, justly despoiled, will never again appear full in your riches, but lying pierced with wounds and prostrate in disgust, you will carry your confusion forever. But as you see by that shining man who came forth from the dawn in such apparent brightness beyond human language, it is demonstrated that the most august body of the Son of God, born of a most beautiful Virgin and hidden in a tomb for three days, to insinuate that there are three persons in one divinity, was illuminated by the paternal brightness, and thus received the spirit, and rose again in the most resplendent immortality which no man can explain by thought or word. Whom the Father also, having uncovered the wounds of the collection of thought, is in the word. This is my beloved Son (Matt. iii), whom I sent to die for the people: For which thing, beyond human understanding, in a blind oblivion in which God did not know his own depression, is that the rationality of man, which he calls his own, lay prostrate and depressed, the way of truth was shown to man to acknowledge, in which he was brought back from death to life. But according to this, as the children of Israel, having been delivered from Egypt, having passed through the wilderness for forty years, arrived in this land and the fountain of honey, so the Son of God, rising from the dead, showed himself graciously to his disciples with the blessed women who sighed after him and longed to see him with great desire, in order to confirm them in their faith, lest they doubt, saying: We have not seen the Lord: therefore we cannot believe that he is our salvation, but he frequently manifested himself to them, in order to confirm them, lest they fall. But that which is in the most extended height of innumerable glory he trembles, where in the pre-birth altogether which radiates the minister of abundance and fragrance: this is that the same Son of God ascends to the Father, to whom together with the Son the Holy Ghost in the most eminent and most excellent Height in the abundance of the most resplendent holiness and his divine faithful believe to be gloriously God and man. For even then the new bride of the same lamb is presented to him in the various ornaments with which she is to be adorned in the emerging power of the most courageous contending of the whole faithful people; who are about to fight against the cunning serpent. But he who sees with watchful eyes and listens with attentive ears, let him here give a kiss of embrace to my mystical words which emanate from me while I am alive.

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SECOND SAYING.

SYMNATIUM. — On the meaning of the mysteries of God. On the three persons. That man never forgets to ardently invoke one God in three persons. On the three powers of the stone. John on the love of God. On the three causes of the human Word. On the three powers of the flame. The words of Solomon. On the unity of the essence. Then I saw the most splendid light and in the very A of the Son of God in the time of time. Whence man never forgets me alone God. Wherefore man never forgets me alone. Therefore he shows to man that man should burn all the more fervently

in my love, when for his sake I sent my own Son into the world, as my beloved John protesteth, saying: In this was manifested the love of God in us, because God sent his only begotten Son into the world that we might live through him. In this is love, not that we loved God; but that he first loved us, and sent his Son to be the propitiation for our sins (1 John iv). What is this? Because in this that God loved us: another salvation arose than that which we had in the near birth when we were heirs of innocence and holiness, because the heavenly Father showed his love in our dangers when he appointed us in punishments: his Word alone among the sons of men in perfect holiness, wrought where the Word himself wrought all good works, brought them to life by his meekness, and were not able to return to the unspeakable love which they had lost. What is this? For through the very fountain of life the love of God came embracing; who brought us up to life, and who was our helper in dangers, which is the deepest and sweetest charity, instructing us to repentance. How? God mercifully remembered his precious work and his most precious pearl, man, I say, whom he formed from the slime of the earth and into whom he breathed the breath of life. How? He himself instructed life into repentance, the efficacy of which will never perish; because the cunning serpent deceived man by a proud invasion, but God cast him down into repentance which shows humility, which the devil did not know nor did; because he did not know how to rise to the right path. Whence this salvation of charity did not arise from us, because we were neither new nor able to love God in salvation, but because the Creator and Lord of all himself so loved the world that for the sake of the Savior of the faithful, who washed and cleansed our wounds, whence also from him the sweetest medicine. Wherefore you also, O man, understand, that no instability or change touches God. The Holy Ghost is the Holy Ghost, the Son: three persons exist in unity of divinity: and the unity of Divinity is inseparable and active in the same three persons, because the Divinity cannot be divided, but itself, without any change in the inviolable, always remains, but both the Father is declared by the Son, the Son by the origin of creatures, and the Holy Ghost by the same Son incarnate. How? The Father by whom all things were made from the world at the beginning of creatures, and the Holy Ghost, who appeared in the form of a dove at baptism

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are the word. How? In the stone there is the power of moisture, the power of palpability and the fiery force, but it has the power of moisture so that it does not dissolve and crumble; but the palpable comprehension so that it offers habitation and defense, but the fiery power so that it is warmed and consolidated to its hardness; but the moist power itself signifies the Father; who never dries up or withers in his power, and the palpable comprehension designates the Son; who, born of a virgin, could be touched and comprehended, and the power of glowing fire signifies the Holy Ghost; who is the kindler and illuminator of the hearts of faithful men. What is this? As a man who frequently draws the moist power of a stone with his body, is weakened by thence becoming weak; so also a man who through the instability of his thoughts rashly wishes to look upon the Father, perishes in faith, and as in the palpable comprehension of a stone men make their dwelling place, defending themselves by it from enemies; so also the Son of God who is the true cornerstone, is the dwelling place of the faithful people, protecting them from evil spirits. But also as a glowing fire illuminates dark places, burning up those upon which it has fallen; so also the Holy Ghost drives away iniquity, taking away all the rust of iniquity. And just as these three powers are in

one stone, so also the true Trinity is in one deity. Likewise as a flame in one fire has three powers, so also is one God in three persons. How? For the flame consists in splendid clarity and innate vigor and fiery ardor, but it does not have splendid clarity to ignite, and innate vigor to thrive, and fiery ardor to burn. Hence, consider the Father in splendid clarity, who with paternal piety spreads his brightness to his faithful, and in innate vigor, who understands the Son of the splendid flame in which that flame shows its power; who assumed a body from the Virgin, in which the Divinity declared its wonders, and in fiery ardor see the Holy Ghost, who sweetly burns the minds of believers. But where there is neither splendid clarity, nor innate vigor, nor fiery ardor, there is no flame discernible; so where neither the Father nor the Son nor the Holy Ghost is worshipped, there is no worthily venerated. Therefore, just as these three powers are discerned in one flame, so are the three persons understood in the unity of the divinity. Just as three powers are to be noted in the Word; so is the Trinity to be considered in the unity of the divinity. How? In the Word: there is sound, power, and breath. But it has sound that it may be heard, power that it may be understood, breath that it may be accomplished. But in sound know the Father, who with ineffable power proclaims all things. In power, the Son, who was wonderfully begotten of the Father, but in breath, the Holy Ghost, who breathes where He wills, and all things are consumed. But where sound is not heard, there neither power operates nor breath is raised; whence neither is the Word understood there, so also the Father, Son, and Holy Ghost are not divided from one another; but they work their work unanimously. Whence as these three things are in one word, so also the divine Trinity is in divine unity; Therefore, in a stone, neither is there nor does moist life operate without palpable comprehension and without fiery power, nor palpable comprehension without moist power and fiery vigor of glowing fire, nor the vigor of glowing fire without moist power and palpable comprehension, and just as in a flame there is neither splendid clarity nor operates without innate vigor and fiery ardor, nor innate vigor without splendid clarity and fiery ardor, nor fiery ardor without splendid clarity and innate vigor, and if there is in the word there is neither sound nor operates without power and breath, nor power without sound and breath, nor breath without sound and power, but they are indivisible in their work; so also these three persons of the divine Trinity inseparably exist in the majesty of divinity and are not divided from each other. Understand, O man, that God is one in three persons. But you, in the foolishness of your mind, think that God is so powerless that it is not possible for Him to truly subsist in three persons, but can only consist in one; since you do not see that the word exists without three. What is this? God is certainly true in three persons and one God, first and last. But the Father is not without the Son, nor the Son without the Father. neither the Father nor the Son without the Holy Ghost, nor the Holy Ghost without them; since these three persons are inseparable in the unity of the divinity. How does the word resound from the mouth of man; but not a mouth without a word, nor a word without life. And where does the word remain? In man. Whence does it come out? From man. How? While man is living. Thus is the Son in the Father whom the Father sent for the salvation of men sitting in darkness on earth, conceived of the Holy Ghost in a Virgin. As the Son is only-begotten in divinity, so is he only-begotten in virginity, and as he is only of the Father, so is he also only of the mother, because as the Father begot him one before time, so also the virgin mother begot him one only in time, because she remained a virgin after birth. Wherefore, oh honor,

understand in these three persons your God who created you in the strength of his divinity, and who redeemed you from perdition. Do not forget your Creator, as Solomon advises you, when he says: Remember your Creator in the days of your youth, before the time of your affliction comes, and the years draw near, of which you will say: I have no pleasure (Ecclesiastes xii). What is this? Remembering Him who created you is veiled by your intellectual sense, when in the days of your foolish confidence you think it is possible for you to ascend on high according to your desire, plunging you into the deep, but standing in prosperity falling into extreme sorrows. For the life that is in you always strives to be bent until that time when it appears perfect. How? A child from its first birth ascends to perfect stature, and then remains in perfect age, leaving behind the petulance of the manners of foolish youth, only with great cares carefully providing for what is to be done for itself in its affairs, which it did not do then when the inconstancy of foolish youth

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was in full swing. Thus let a faithful man do, let him ascend childhood into forsake it; and let him ascend to the summit of virtues, persevering in their strength, let him meditate the exaltation of desire and solicitude in distress, what is useful to him after childhood, through the love of childhood for God in the strength of your strength, before the man of purification of your works comes, when all things will be made manifest, and nothing hidden will be left when the times come that do not fail in their duration. Of which I do not please, nor do I understand, saying: I do not please, nor do I understand whether they are in prosperity or in misery, because man works, he has anxiety whether they please God or not. And while he perpetrates evils, he fears for the salvation of forgiveness. But either here he listens attentively to my mystical words, here he gives a kiss of embrace to my mystical words that emanate from me while I am alive.

THIRD VISION.

SUMMARY. — Of the building of the Church which always begets its children in the regeneration of the spirit and water. That the Church was adorned in her birth with the apostles and martyrs. That the Church is adorned in the priestly office and the distribution of alms. Of the motherly kindness of the Church. That the Church, perfected in the world, will be brought to perfection about the time of the son of perdition. How the Church offers her children in punishment most devoutly. That no perversity of the devil's art can obscure the Church. That the human intellect is not able to fully perceive the secrets of the Church. Of the virginity of Mary. Of the expansion of the sacraments of the true Trinity. That the ministry of angels is present to each of the faithful. Of those who are regenerated in the faith of the Holy Trinity by the mother Church herself remaining intact. The simile of balsam and onyx and the crocus. That the most blessed Trinity appears in baptism to the baptized with heaven open: and who, taking away the blackness of sins from the bosoms of men to descend. Of the complaint of the Church over the error of the children. That two signs were given by the admonition of the Holy Ghost appearing. The simile of the young man. The serpent's dance was not double-time. That in the adxilla in Abraham, the Church bound him. What do the other three mean? That males who were not circumcised at the time of circumcision were transgressors of the law. As in the creation of Adam three causes were designated, so there

are three circumcised causes in man. That a man refusing sons. That in the creation of Adam three observing his virginity is greatly adorned by a man. That a man refusing the partnership of marriage in the love of God, becomes a partner of the Son of God. The words of the prophet Isaiah. That the fall of Adam closed heaven to man, which closure lasted one to the tribe of God. The words of the Gospel. The words of God exhorting. That in circumcision Abraham became one member to the tribe of God. All the words of Christ. The words coincide. The words of the Gospel. That at all times and in all ages God receives every self, namely male and female, in baptism. That three in honor of the Holy Trinity must be present at baptizing, namely the priest and two who watch over the faith for him, and these are members of the same. That when there is no communion, there is nevertheless the office of baptism. Which he undertakes all things by. A simile of a rich man. In necessity, if a priest is not present, it is permitted to baptize any faithful man, observing the form of baptism. After this I saw a tall female image, like a lotus in the water, and a belly of the image as large as a great city, having a head crowned with a wonderful ornament, and arms from which a radiance seemed to radiate. But her belly was like a net with many holes, through which many men could enter, many only on her belly before the altar which is before the eyes of God, she stood with her hands outstretched, she looked at the sky most acutely. But no clothing she looked at the sky most acutely. But no clothing she could consider shone, except that which I could in all its most lucid clarity, the earth was in much splendor, in her breast like a dawn flashing with a red radiance where also I heard this song of herself in many kinds of musicians, like a dawn very C like a lotus in the water, and the belly of the image in the holes (which were open to those who wanted to enter) enter. But she sighed, drawing them upward, and behold that serene light and the entire appearance of man, a glowing wood flame, according to each of them, removing the blackest skin from me and giving me the way, throwing those skins, she opened each of them, saying to each of them: Put off the oldness of injustice, and put on the newness of holiness, for the door of your inheritance is opened to you. Consider therefore how you have been taught, so that you may know your father whom you have confessed. I have received you and you have confessed me. Now therefore look at the two halves, one to the east and the other to the north. If therefore with your inner eyes you will diligently look at me as you have been taught in faith, I will receive you into my kingdom. And if you will love me perfectly, I will do whatever you ask. But if you despise me, turning yourself away from me and looking back, neither knowing nor understanding me

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wanting to bear, you filth in sins to return to repentance, to recall if in to the devil runs as if he were your father: then you will be taken to perdition, because according to that act your judicial and perdition with honor I gave you, you did not want to know me. But the children who had undergone the womb of innocence, walked in the splendor that had surrounded her. And she, looking at them most kindly, said with a sad voice: These my children will return to dust again; yet I conceive and give birth to many who tire me their mother with various shocks and oppress me, attacking me with heretical and schismatic and useless battles, in robberies and murders, in adulteries and fornications, and in many other similar errors of this kind. But many external ones re-emerge into true repentance to eternal life, and many fall into a fallacious obdivoration to the death of the

second. The full construction of living souls which she builds in the living heavens adorned with stones is filled like a most capacious slope: the most numerous crowd of peoples and like the widest net the greatest multitude of fish in the heavenly virtues flourishes most fittingly according to the work of faithfulness of men flourishing in the Christian name. Hence what you now see as a feminine image tall in size like a great city, designates the bride of my Son who always gives birth to them in the regeneration of spirit and water, when the most valiant warrior has placed her in the breadth of virtues to comprehend and perfect a very large crowd in his chosen ones and is like great lands, since the enemy preaches to experience them, against the indulgent ones through faithfulness to experience and faithfully expose himself: which in the mortal world according to this she filled in her neighbor, through which she was faithful first from her chosen ones and from her own chapter, then who herself are in the apostles and martyrs, which in earthly mortality through which she cannot see the eyes, since here she is obscured in the shadow of iniquity. And she has a head crowned with a wonderful ornament; because she herself, when she was raised in the blood of the Lamb, was fittingly adorned in the apostles and martyrs with a true betrothal, espoused to my Son, because in his blood she faithfully built herself up for the faithful edification of holy souls. Therefore she also has arms from which a splendor like a hand descends from heaven to earth, radiating; which is the operation of fortitude in priests who, in purity of heart and hands in the sacrament of the body and blood of their Savior, offer the sacred sacrifice upon the holy other in virtue of honorable works, which is the most illustrious work they spend with all the affections of the heart, changing me in heart distributing alms to the poor, and thus in their perfect mind saying: This is not my substance, but his who created me, because this is my substance in the first: which he created in a perfect mind in his church through the presents inspired by God: which he created in a perfect mind men are perfected on earth. But that her belly is like a net having many forms through which a great multitude of men enter: this is her maternal kindness which is opened for the faithful capture of souls in the manifold heaven of virtues in which believing peoples devoutly live by the faith of true credulity. But he who cast his net for the capture of fish is my Son, the spouse of his beloved Church, whom he himself in his blood to repair the fall of the lost man who was espoused. Which was not brought down by its constitution nor to the highest strength of its constitution nor to the highest micre of its completion, because in about the time of the Son by the blood which will induce the mind to exponent, the fiery and bloody anguish of the most cruel perversity abundant in the members subscribed to the perfect: for the sake of the flesh into the vulnerable to the perfect: for the sake of the flesh into the heavenly. Jerusalem, and since in the blood of my heavenly Son she has arisen sweetly above, she herself will enter life with this ardor in the fullness of the joy of her offspring. But only on her belly before the other, which is before the eyes of God, she stood embracing him with her exposed limbs; because she herself, always pregnant and procreating her children in true ablution, most devoutly nourishes them to God through the purest prayers of the saints. And through the most sweet odor of discretion of the hidden and manifest virtues which are brought forth in the intention of the eyes of the mind, abhorring all fiction of pretense and appetite of human praise; like incense purified from all contrary fabrications, which indeed is an honorable operation, in the sight of God is a most sweet sacractic desire; in which a new betrothal of virtues ascends to the heavenly, and is exalted by the thirty-sixth and hundredth fraction, wonderful and

sixtieth and hundredth fraction. Wherefore she also looks most keenly through all the heavenly things with her eyes, because her intention which she most devoutly has in the heavenly things, no perversity can obscure, nor any persuasion of diabolical fraud. nor the error of a transgressing people, nor the widespread concussions in various lands where insane men cruelly tear themselves apart in the incredulity of their fury. But that which none of her garments can consider, that is, that her secrets, weighed down by the weakness of its frailty, cannot behold to perfection, except that she is all shining with the most lucid clarity, surrounded by much splendor; since the true sun has pervaded her from all sides with the most brilliant inspiration of the Holy Ghost and the most fitting adornment of virtues. In her breast shines like a golden red of mercy, because in hearts shines the faithful integrity of the most blessed Virgin giving birth to the Son of God with the most ardent devotion, where also in many ways you hear this song of hers, like a very bright dawn, sung; since every voice of believers, as it is poured into your understanding, should embrace with all intention the virginity of the immaculate Virgin in the Church. But that same image should spread out its garment, saying that in the Church the sacrament of the confession of the true Trinity is spread, because its garment is in the protection of the faithful people, through whom it will rise in the building of living stones in the fountain of the purest wash, just as it also struggles for salvation and conceives children in blessing, and that it may give birth to them in abstinence through the blessing of the spirit and water. For this reason, and soon a multitude of angels rushes to it like lightning, making steps and seats in it for men through whom the same image is to be bent; because for every believing man there is a house to be feared and loved, the ministry of the ascension of blessed spirits through faith and the reposes through the highest rest prepared for those faithful in whom the happy mother Church herself is known to be brought to her beauty. But then you see black infants near the ground in the air like fish in the water, and the belly of the empty ones in the holes (which are open to those who wish to enter) to enter; which is the blackness of foolish men who have not yet been washed in the laver of salvation, but who themselves love the earth, and in them, where their instability places them, they finally arrive at the mother of holiness, and, looking at the dignity of her secrets, they receive her blessing, through which they are withdrawn from the devil and returned to God, entering into the sacred constitution of the ecclesiastical order in which a faithful man must be blessed for salvation, when in themselves they say I believe in God, and the rest pertaining to the blessed faith. Whence also she sighed upward, drawing those who come out of her mouth, yet herself remaining intact; since this blessed mother draws inward sighs when baptism is consecrated with the charism in the sanctification of the Holy Ghost, so that man may be renewed in the true circumcision of the spirit and water, in this way she must be offered upward to the highest beatitude which is the head of all, in which the Trinity of mind is made, when by the invocation of the Holy Trinity, as it were through the mouth of blessed Mary, she is regenerated for salvation; no injury to the integrity of her virginity, which is the Catholic faith, since she was born in the blood of the true Lamb of the Bridegroom, because she herself, born without corruption, will remain intact as a bride, so that no schism will be able to corrupt her. Often, however, she must be tired by perverse men, but with the help of her Bridegroom she always protects herself most strongly, like a virgin who is often attacked in the lusts of the flesh by the devil's art and by the persuasions of many men; but nevertheless, through her prayers which

she pours out to the Lord, she is vigorously freed from their temptations, preserving her kindness. So also the Church resisted the most wicked corrupters who are the errors of heretics, both of evil Christians and of Jews and other infidels who infest her, wanting to corrupt her virginity, which is the Catholic faith, she nevertheless resists them manfully, lest she be corrupted, with true faith, that is, the material of her virginity, intact in modesty, against every error; as also honor against every remaining in matter; and honor against every temptation the faithful perseveres uncorrupted. Hence the Church is the virginal mother of all Christians; since in the secret of the Holy Ghost she conceives and gives birth to them, offering them to God, so that they are also called children of God. And as the Holy Ghost overshadowed the most blessed mother, so that without pain she miraculously conceived and gave birth to the Son of God and yet remained a virgin; so also the Holy Ghost illuminates the Church, the happy mother of believers, and without any corruption she simply conceives and gives birth to children and remains a virgin. What is this? As balsam sweats from a tree, and as the most powerful medicine from an onyx vessel which diffuses itself in that coal without any obstacle; so the Son of God without any obstacle of corruption from the Son of God without any obstacle of corruption from his without any pollution of error begets his children; yet a virgin remaining in the integrity of faith. But what you see, how that splendid light, and in the very form of a man completely blazing with a glowing fire, appears to you again according to the vision you saw before; This is that the true Trinity in true unity, the most luminous Father will know, and in the Father his most sweet Son, who before time according to divinity remained in the Father, but in time according to flesh was conceived of the Holy Ghost and born of a virgin, as was shown to you in a most true vision, is now also set forth to you for confirmation of faith, since the same blessed Trinity appears in holy baptism to the baptized with the open breast: so that a faithful man may receive this faith, as it truly appeared in one sacrament of baptism. And to each of them, completely removing the skin and introducing it outside their skins and opening to them the most splendid light, he utters to each of them the words of blessed admonition; because the divine power, looking at the blessed admonition, mercifully takes away the unbelief of their sins in the laver of baptism, and casts those sins out of the way who is Christ, because there is not death in Christ but life through pure confession and through the washing away of sins in Him; when through him every faithful one is clothed with the brightness of salvation, and when through man the brightness of the blessed inheritance from which the first man was expelled is opened to him, namely, he is admonished by words of truth, to lay aside the habit of sin for salvation. Let him assume the new gift of grace for salvation. But that the infants who have undergone the womb of the image, this is that those whose mother is the happy Church through the fountain of holy baptism; in the divine law, which the same enlightened and adorned mother has instructed them, must abide and preserve it, lest if they have cast it away unfaithfully, they be defiled again with the sins from which they were cleansed. Wherefore also she, looking most kindly upon them, says with a sad voice, that those her children will return again to dust; because the same blessed mother, loving them with an interior love and sympathizing with them from her inmost bowels, is grieved that those whom she bore in the washing of regeneration, namely, the worlds made in heavenly things, are again soiled in sins by earthly causes. How? Because they attack with diverse lives, tending more towards the way of error than the way of truth, through which nevertheless they

remain in iniquity; as that mother also demonstrates in her words which have been cited above. For the two signs of the law handed down by the signatories are harmful to men, namely circumcision in the ancient fathers, and baptism in the new teachers, by which men are ungrateful as an ox to its yoke; for although it be chastised with a goad, yet it would cause the rut of the chariot if the yoke were not tied. In like manner men would not walk in my ways if they were not tied to the yoke of their signs. It is as if a young man were to walk along a certain road, and his father said to him: Walk straight, go straight, and yet he would not give him a step or other warlike weapons with which, if he encountered danger, he would defend himself. What would he defend himself? He would not flee: nor would they frighten him, and violently hinder him from his way, but would hide himself, because my naked people would not be marked with terrible weapons if he were not baptized. Thus he appears terrible to his enemies who see him marked with Christians of baptism, by which sign he also strongly resists those who want to destroy him, whether a human crowd or a diabolical army. But Adam was not to be given a double law. How? I gave him the law in the tree, when he saw me in innocence of heart; but he despised me, knowing me as a cunning serpent, which was so harmful that no mortal could ever see me with his eyes, a certain thing remains in this passing world. But because my commandment to Adam is transgressive, I was with his most kind, and before a time that the nobility of my son and before a time the Holy Ghost appeared in Noah when He acknowledged, whose human nature He hastened from the expert: where He erected the ark over the flood, because He foresaw before the ages that after that wicked race which you are should be terrified. For after the passing of Adam, his race, not knowing that I am God, erred, saying: in them all evil is God, which in time the ancient serpent ran with loose power, persuading them to fulfill all his will. For he himself was then freed from the bond of bondage: so that before the flood the admonition of the Holy Ghost opposed him without threatening, as I opposed him in Noah, in whom a new offspring arose: when I so instructed my people that they will not be able to forget his instruction. For the admonition of the Holy Ghost, first threatened him in Noah; but afterwards circumcision struck him on the cheek, in Abraham; then the Church bound him in the last time until the world passes away on the last day. But I exercise in the world, because of the ancient conflict, which Adam overcame until his belly became a corpse, because iniquity filled mine. Whence also I raised up the waters of the flood, and slew sinners, and reserved in my mystery Noah, whom Satan could not plunder, because in my will he was above the flood. And I designated in the flood the most upright seed, namely my Son, preceding him in the new age, who, coming silently into the world, manifested the holy Trinity to be most truly worshipped. How? He shows three others which signify the holy Trinity: where you, the synagogue, will deny me, and where a strange people will receive me, where you also, O Abraham, will be magnified. O Abraham, thou art surrounded with circumcision, thou art as the wall of the writing of the Old Testament, thou art adorned with the dawn of the sun of the Church. I, my son, by whom I gave circumcision even unto my Son, who shall openly reject the sinfulness of men, and where the carnal circumcision of the old foreskin is omitted: when outside baptism in the sanctification of the laver is said to be circumcised from thy race. They were not circumcised according to the time that was shown them, whether they were of a younger or older age, they transgressed the covenant of my covenant, except the women to whom circumcision is not enjoined; for a woman is not to be circumcised, because the

maternal tabernacle is hidden in her body, and cannot be touched by external touch, and because she is under the power of the man, as a servant is under his master. For a man has three causes in his work, that is, concupiscence, strength, and study. But lust kindles strength, whence in both there is a desire for labor and ardent will. The causes are designated; because the will of God in power formed man, and this in

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with great piety embraced him, when he himself was to be abolished from him. What is this? He made the most bitter foreskin his own image and likeness. But in the will of God, know the concupiscence of man; and in the power of God, the fortitude of man, and in the piety of the will and power of God, the desire for concupiscence and fortitude of man. In that way man is begotten by man from the slime of the earth, since as the earth is in the virtue of the germination of the fruits of the fields, so is woman in the moisture? The woman has the position of giving birth to a son. What is this? In particular to the blessing of the moisture which is in her, and which spreads itself with moist virtue with heat in her: otherwise she would not voluntarily receive the man, but by disdaining with the will the son would not consent, nor would she procreate sons. For if she did not have the power of the blood in heat, she would remain unfruitful: like dry land that does not bend itself to any use of fruitfulness. But that power of humor does not always have the fire of the ardor of lust in a woman in heat, unless she herself, having been first touched by a man, recognizes the burning fervor of lust: because in her there is not so strong and so fervent lust as in a man, who is strong as a lion in the desire of the work of the furnaces; so that he himself may have the strength of lust and work, they have only this business with a woman that she is subjected in his procreation, because she is occupied in the procreation of nature, until he brings them into the world. Which the Lord desires her virginity: she is greatly adorned in his chamber, because they endure the ardor which with the fire of hearty lust, persevering in chastity, because she despises the carnal man in spiritual espousal; panting with all desire after my Son, casting away the remembrance of the carnal man. O dearest buds, and O sweetest and most fragrant flowers above all spices: when soft and fragile nature rises like the dawn to the betrothal of my Son, I love him greatly with chaste love, she is his bride, and he is his bridegroom, since this race of virgins loves him greatly to be adorned with remarkable ornaments in the heavenly kingdom. But what now? When even the strength of man refuses to lead, he has heard the conduct of God. Whence also all the glory of paradise was closed to him. Which closure lasted until the Son of my glory, who entered the flowing Jordan in my will; where also my voice clearly sounded when I said that he was my beloved Son, in whom I was well pleased; because I willed this, that at the end of times I might redeem man through my Son, so that in the water he might cling so to the insoluble bond of love, into a fountain; designating my fountain of living water, so that the very fountain of salvation might raise up from eternal death those souls to whom the forgiveness of sins would be given in water by the Spirit. Wherefore also that Spirit appeared veiled, because through him the remission of sins is given to the faithful, where for a mystical secret

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the Holy Ghost showed my only begotten Son in the form of a dove, which is of simple and sincere

morals, since the Holy Ghost is also in simplicity and in the honor of all good things unfailing justice. And this was fitting, because my Son was born of a virgin without any stain of crime, so that even man who is born with sin of man and woman would be reborn splendidly and gloriously without sin, as my Son himself said in the Gospel to Nicodemus: Amen, amen I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God (John 11). What is this? With the most constant certainty and not unstable ambiguity I tell you who were born of corruption, because man who was born from the burning heat of concupiscence is not willing to be reborn from water in true joy and in the dissolved, is reborn from the water of sanctification and the spirit of illumination, in time as water, with the spirit of his vegetation in honor because as water cleanses filth, and as spirit gives life to inanimate things (unless he is purified in true generation) he will not be able to weep through the entrance of salvation as an heir to the kingdom of his Creator, because he is bound in the sin of his first parent whom the devil fraudulently deceived. How? Because as a snake who steals the most noble and precious money of a king sneaks in, so a tortuous conception crept in through the abyss suggested by the devil, so that he himself wickedly abstracted the most beloved gem of holy innocence and chastity in which the Holy Ghost dwells. Wherefore now in sanctification, both lust and purification, concupiscence and transgression, the commandment of the omnipotence of God succeeds, in that He hides enviously, but in that right He mercifully shows with most wonderful piety. In the author, He mercifully shows with piety. You go which is the revelation of my kingdom, and depart from it that you may fulfill my precepts. Thus do. For this is acceptable to me, and beware lest the ancient serpent seduce you; and you shall not die if you keep your baptism, as you have been commanded in the name of the most blessed Trinity. And as often as you fall, rise with the correction of repentance according to my mercy from your sins. O you, my dearest children, recognize the honor of your Father; who in himself through pure confession and through true forgiveness has freed you from the jaws of the devil, and who has bestowed upon you all good things, in which you must labor, that you may possess the heavenly Jerusalem; which by his deceitful departure he can recover, except by the sweat of his labor. But you, your superedition, can easily receive it without being disobeyed by the law. For the Holy Ghost, as has been foretold, expels the power of Satan from man in baptism, sanctifying him a new man in regeneration, so that he may be able to receive the lost joys. Wherefore whoever desires to be saved in the purgation of his crimes does not refuse to be regenerated. For, I gave to the males of the race of Abraham the circumcision of one member, but in my Son I commanded the men and women of all peoples the circumcision of all their members. How? The circumcision of baptism arose in the baptism of my Son, which will last until the last day; and after that day, its holiness will remain in eternity, and will not have an end; And so those who are circumcised in the laver of baptism will be most truly preserved, if this laver faithfully preserves them with righteous works, because I, whether a man is of more influential or stronger age, will accept if he preserves my happiness, which he has done by confessing me in my Trinity, either by himself or through others who believed for him, as in himself or through others who believed for him, as in them expostulates, and I will not destroy him for eternity; as he who refuses to receive this fountain with the work of faith, as it is written in the doctrine of the Gospel of my Son: He who believes and is baptized will be saved, but he who does not believe will be condemned (Mark xvi). What is this? That man who sees through his

knowledge, which is the inner eye, that which is hidden from outward sight, and does not doubt in this, here believes most certainly, and this is faith. For what a man sees outwardly, he also knows outwardly, and what he sees inwardly, he also considers inwardly. Therefore, when man's knowledge through the mirror of life ardently perceives the incomprehensible power, the desires of the flesh are crushed and crushed to the rock. Whence the spirit of man brought that height to life, the Son of man conceived by the Holy Ghost, which the Son of man brought by the Holy Ghost, the second man, whom the mother did not bring from the Father of all. Who, coming suddenly, shows it through a secret and living mirror in water; so that man lives through it in regeneration. For as man is born of the flesh, by divine power in the form of Adelius creating; so the Holy Ghost recovers the life of the soul by the inundation of water, when it receives the spirit of man into itself, reviving him to life, as he was first raised in the wave of blood; when he was manifested in a corporeal vessel, so that the form of man is then sensibly formed when he is called man: thus he is made alive, man is then made alive before the eyes of God in water, so that God knows him to the inheritance of life. Whence he who thus receives the fountain of salvation through the faith of justice; because he finds it in salvation, because he has faithfully believed; But because he does not want to believe, he is dead, because he has no breath of spirit, touching with blind eyes that palpitate, not living in dull knowledge dear, because he lacks the vital discipline that God breathed into man, ascending upward against the will of the flesh. Wherefore this one will be condemned to the death of unbelief, because he did not have the laver of salvation. For I have not separated the time of Annee's race from this salvation, but have mercifully instituted this calling for all people through my Son. For, in every time of the passing hours, most certainly a man of six or of age, whether male or female, infant or decrepit: when he comes to baptism in a spirit of devotion, I will receive him with the aid of piety. And I do not refuse the laver of baptism of an infant, as some false deceivers say; who lie that I reject such an offering, as also in the Old Testament do not despise infant circumcision; when he neither sought it with his voice nor received it with his will, which nevertheless the parents performed for him. So also now in new grace I do not reject baptism as a confusion: he had wanted it, but only to his parents who performed it for him. And yet if he desires to attain salvation, he will by all right fulfill the faithful promise, which those who presented him to the sacred font vouchsafed for him, who must be three men in honor of the Holy Trinity, namely the priest who pours it over him, and two who promise the words of faith for him. But those who are thus joined to the baptized in the laver of baptism; let them not be mixed with him in carnal procreation, because they have adhered to him in spiritual generation. For in baptism he showed my Son giving the unction, and the Holy Ghost was seen in the form of light birds, which he declares one to be baptized in the simplicity of the heart of man, teaching something, and my Son was present in the flesh fit to be baptized; which he declares the woman standing in the sweetness of the mother because of the most sweet incarnation of the same Only-Begotten. What now? But just as an infant is nourished bodily with milk and food broken for him by another, so too will he observe the doctrine and the faith proposed to him in baptism from his inmost heart. But if he does not suck his mother's breasts, nor take up broken food for himself, he dies without hesitation; so also if he does not receive the nourishment of the most wicked mother, the Church, nor retain the words of the faithful doctors proposed to him in baptism; he does not escape the cruelty of

death's soul, since he has refused the salvation of the soul and the sweetness of eternal life. And just as when the same infant cannot grind bodily food with his teeth, another grinds it for him to swallow so that he may not die; he does not even have words to say, spiritual helpers will come to his aid, who will themselves propose the food of life, the food of the midges, with understanding. Since the Lord gives his will to his servant by the voice of the one who commands him, and he fulfills it in fear by deed, and a mother teaches her daughter in love, and those words of his fulfill with submission; and in a similar way, the debtors of faith should pronounce the words of salvation to the baptized person in a timely manner, so that he may fulfill the heavenly desires with that faithful devotion. For no one is oppressed by such a heavy weight of sins, if he is sent into holy baptism in the name of the Holy Trinity, that I truly erase all the crimes of his crime, just as I do in an infant when he is poured into the laver of regeneration: I truly wash away the old guilt of Adam. But do not be surprised, man, that in the font of baptism man is justified from all his sins, so that the weight of his sins is most mercifully alleviated in him. For the innocent lamb who entered the font of baptism without any stain of sin, with the great sacrament of his incarnation mercifully took away the crimes of men's sins in baptism. But I examine everything most attentively, both in this world and in eternity where death to Gehenna is proven in the works of death, and eternal life in the works that pertain to life. For Death is proved by death, because when a man dies in sins by the just judgment of God without repentance and without the mercy of God (because he does not require it), he dies in sins; for death is discussed in the death of hell. Life is also proven by life; so that good works flee in the churches, when eternal life reigns over them. So also those who are baptized in the font of blessing are proven in the holiness of holy regeneration. And when I am invoked there by the invocation of the priest's blessing, my ears are open with the words of faith, although he who invokes me there is in the obligations of sins. For although the priest is a sinner, yet I receive the office of baptism from him, if he faithfully exercises it by the invocation of my name, but his own iniquity will condemn him if he perseveres in it without repentance. But I do not refuse to receive the celebration of baptism from him, when he invokes me in the words of faith. What is this? If some rich man has a steward, who, dispensing his goods to his soldiers correctly, faithfully exercises his office, who, even though he calls the steward, is guilty of another work of his; yet his master does not disdain to receive from him his office, perhaps saying to him: You are a worthless servant in your work, whence he also considers him unworthy in his mind; yet he does not disdain to receive from him the duty of his righteousness. So also I, who have many dispensers, do not disdain to receive my sacrament from a priest who is rightly anointed and remains faithful in his office, although he is to be blamed for other of his works, but I do not disdain to receive from him for other of his unjust acts. But if anyone to be baptized cannot have the separation of his soul and body from the priest he is being baptized with, nor can he have a priest by whom he is baptized, then if someone perfuses him with the invocation of the triune majesty, he is baptized. And he will receive the remission of his sins and the grace of heavenly happiness through this perfusion, because he has been perfused in the Catholic faith, nor can this baptism be changed.

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But yet in this invocation no person is to be omitted from the heat of life, neither in the formation nor in the excitation of the three ineffable persons, adhering to the bowels of his mother, so also in

the danger of death are they detained without the consolation of the Holy Ghost; who are purified neither in mind nor in work by the sacraments of the Church which exists as the mother of all holiness. Let all people hear and understand this; who wish to enter, according to what is proposed to them in the Holy Scriptures by the gift of the Holy Ghost. But let those who emanate with my watchful eyes and attentively give me the kiss of embrace.

FOURTH VISION

SUMMARY. — That every baptizer should be adorned and established by the anointing of the bishop. That it is declared by the immense and unfailing virtues of the sweet spirit. That the Church, fortified by the anointing of the Holy Ghost, can never be cast down into the error of perversity. The words of Moses on the same thing. That the baptized are adorned by the anointing of chrism by the pontiff. The words of the book of Kings to the true thing. That a baptized and not confirmed person has the glory of baptism. The words of the Book of Kings for the anointing of his superior teacher do not have it. That confirmation is to be exercised in honor of the Holy Ghost by bishops alone. He who holds the one to be confirmed in his hands, is not to be joined to him in carnal procreation. He who after baptism returns to the devil, unless he repents, will be condemned; but he who faithfully follows baptism. He is received from God, the Church for his children. The God of Ezekiel of the same. And then I saw as it were a great and round tower: B they had, and yet before the image of a walking-walking-whole whole and white stone existing, and having three windows at its summit, from which so much brilliance shone, that even the roof of that tower, which had erected itself as if into a hollow, could be seen more clearly in the brightness of that brilliance. Now the window itself was adorned with beautiful emeralds around. But that tower was also placed as if in the middle of the back of the aforementioned female image, that is, like any tower that is placed on the wall of a city; and because that image was strengthened, they advanced. But others, having weak eyes and weak feet, were driven hither and thither by the wind. But they themselves, holding a staff in their hands, flew before the image, and sometimes but still lukewarmly struck it. But some, having serene eyes but unsteady feet, ran hither and thither in the air before that image. But others, having weak eyes but strong feet, walked briskly before the image. But of those who looked at that turbid and red radiance, some, well-adorned in the aforementioned image, advanced; others, snatching themselves from it, attacked it, and its ordered constitutions came to pass, of whom some, through the fruit of repentance, humbly returned to it; but some, through contempt, in obedience and confirmed to the perfection of its beauty; so also the faithful man who receives regeneration in the Spirit and water, must be adorned and established by the anointing of the superior teacher, so that in all his members, conformed to the effect of beatitude, producing the fullness of the fruit of supreme justice, he may find the beauty of his adornment perfectly. Wherefore this tower which you see, signifies the burning of the gifts of the Holy Ghost which the Father entered into the world for the love of his Son, the languishing of the hearts of his disciples in the fire of the holy and true Trinity. But that they themselves, before the coming of the same fire, the Holy Ghost showed in Spanish, by which they were timid to speak the justice of God, and inflexible to suffer the power of their adversaries. And because my son could in no way fall in His strength; because they had seen him in the flesh, therefore with their interior eyes closed

they loved him in the flesh: so that at that time they did not see the open doctrine which they afterwards poured out into the world, when they were made stronger in the Holy Ghost. In whose coming they were so confirmed that they would not abhor any punishment, but would bear it with vigor. For such is the strength of this tower, by which the Church has been so strengthened, that no madness of the devil's fury can be overcome. But that you see it great and round, and existing as a whole, whole and white stone, is that the sweetness of the Holy Ghost is immense, and it is moving in grace, and the integrity of creation in justice empties it; since it has a torrent, you will see all the saints in which no stain of any solid has ever been found, because the Holy Ghost himself is a burning and shining brightness, and which burning virtues and fortitudes will be extinguished, and therefore all darkness is driven away by him. Which has three windows at its summit: from which so much brilliance shines, that even the roof of that tower, which raises itself as it were into a hollow, is more clearly seen in the brightness of that brilliance, because the ineffable Triviality is manifested in the outpouring of the gifts of the excellence of the Holy Ghost; so that from the same most blessed Trinity such a brightness of justice emanates through the teaching of the apostles, that also from thence the most strong power of the divinity which exists incomprehensible in the height of its omnipotence majesty, more openly restrains mortal man, a creature; but yet so much as is possible to grasp by the faith of a believing and faithful man, is recognized. Whence the windows themselves are surrounded with the most beautiful emeralds; since the most blessed Trinity itself is said to be perceived by the most green virtues of lukewarm faith, as it is most openly declared in the whole world. Since the most ravenous wolves, with various peculiarities, have oppressed the faith of the truth, the most ravenous wolves with various presumptions; whence they have acquired more robust ones for the Church, and have strengthened it for the edification of faith with the most strong virtues: and they have strengthened it with many consumptions virtues: and they will come. And since the Church, in the inspiration of the Holy Ghost, was so confirmed by them, she conceived and herself desires and demands that her children be adorned with the sign of the Holy Ghost in this anointing, just as the same Holy Ghost penetrated the hearts of the faithful in a deep mercy that is very mystical, so that by the will of God the Father he came into the world in fiery tongues. Therefore, a man who has been imbued with the baptism of salvation must be confirmed by the anointing of an excellent teacher, just as the Church is established on a firm rock. Wherefore the same tower was placed as it were in the middle of the back of the aforementioned image in many ways, like a tower that is placed on the wall of a city, so that that image could in no way fall because of its strength; because the Holy Ghost, in the greatest strength of the incarnation of him who exists as the true spouse of the Church, worked his wonders wonderfully, and showed the Church so strong in the defense of her fortification; so that because of that strength with which she is fortified by his fiery gift, she can never fall into the error of any perversity; because through divine protection in the love of her spouse she will always rejoice without spot or wrinkle; because also the same my only begotten Son, conceived by the Holy Ghost, was nobly born without spot of a virgin; as I spoke to Moses: Behold, he said, he spoke to me; and I will stand above you in the cleft of the rock, and my godson will protect you, until I pass away, and I lift up my hand, and you will see after the miracle: which is fulfilled in my will. But you will fight profusely in the hardness of the legal precepts. But you, by the external meaning of their limits showing: where you will not

find the sweetness and lightness that will be revealed in my Son. And this hardness of the law that you will write in my precept, will only stand in the hardness of stony hearts, until all that glory is manifested that is to be shown to me by you and by your imitators until the manifestation of my Son. And when this is fulfilled in the law that you are now writing, I will be glorified, and I will place you in a pierced stone. How? I will place you in the hardness of the law when I appoint you over it in my command; namely, naming you the master of this antiquity, which the Son will explain: more than you will explain the word in mysteries, when he will be protected by his strength; because by a miserable action with the word of command you will bring, and will open the closure in the legal commandments; he will bring, and he will return to me. What is this? He will give the salutary words to the world bodily, until in his flesh which he takes from the virgin, he will undergo death bodily. Then I will also lift up my hand; because I will lift him up to me above the stars, uncovering all his mysteries through the Holy Ghost; and so you will see his incarnation, that he is seen by man from behind and not seen before, because you will feel him incarnate, but you will not grasp his divinity, because your children will see him more when he returns to me, than they will understand him when he has visibly lived among them. And that you see those infants who have entered the womb of the image (which seems to be infants) shining with much brightness: this is that those who exist in innocence of purity through the mother of hearts through the fountain of regeneration, namely the Church, as for the ablution of their sins. Of whom there are others; because from the beginning of honorable works to the end of holiness they are adorned with the most resplendent gifts of the Holy Ghost in the anointing of true credulity by the hand of the high priest in chrism. How? As precious stones are placed on the ear

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for they are adorned, so also the faithful baptized are shown adorned with chrism by the hand of the superior teacher in the anointing of baptism; just as the torrent Celos; and all the people were walking against the way of the olive tree which looked towards the desert. What is this? The Son of the Virgin who rules over the whole world, as an earthly king, has crossed over the torrents of the waters of the sacred bath to the rest of the people: which in the admonition of the Holy Ghost with a strong desire shows the way of salvation. What is this? He himself left death, passing to life, when in the regeneration of the Spirit and water, that is, in the great ornament of the heavenly city Jerusalem, which never fails, he announced the highest beatitude. He entered through the most populous of the Holy Ghost, looking at her who was adorned in the anointing of the wilderness, looking at the privacy of Adam, who was deserted in beauty, the inheritance of the righteousness of God, and looking at this, that the posterity of Adam had need to return to salvation to be anointed through the priestly office, which was not necessary for the son of the virgin; because he himself was not the son of the virgin in the holiness of the womb; because he was not blackened nor corrupted in his mother's womb, but persevering in the honor of integrity. For what has been bruised and confounded by the wounds of the devil's suggestion, this must be fattened and adorned by the anointing of oil; so that the corrosive bruise which the lust of the flesh works may be wiped away. But others, as you see, having only brightness, lacked that Caureus color; since they, having been cleansed only in the baptism of washing, have not received the anointing of their superior priest in chrism, which is a sign of the burning of the Holy Ghost. What is this? The anointing

of confirmation by the gift of the Holy Ghost shines especially brightly in the faithful after the service: which is to be given to the people after the regeneration of the Spirit and water, when the believing man is to be confirmed by baptism with his body. He received: this very baptism of mine sanctifying in his own; in which he is not covenanted; because he is the only living Son of the Virgin, with the divine; called the Son of man, because the Virgin Son, therefore conceived him from the womb, but from the integrity of her virginity she gave birth to him. Who after the misery of the passion and the glory of the resurrection in the same way penetrated heaven, returning to me, and then the Holy Ghost illuminated the world in fiery ardor, confirming all righteousness in the hearts of his disciples, when he revealed to them what was previously hidden. How? Thus the Holy Ghost kindled their hearts, as the sun, when it begins to appear under a cloud, and shows forth its heat in its splendid light. What is this? The love of my Son was burning in their minds secretly; and thus the heat of their Holy Ghost was burning, the strongest sun of that doctrine which the Holy Ghost declared to the Church; Wherefore, O children of truth, hear and understand the confirmation of the Mercy of the Holy One; which He Himself kindly offers you for His anointing. And therefore this anointing in honor of the same Holy Ghost is to be exercised only by the superior priest; because every ecclesiastical order is instituted in the Holy Ghost; and therefore this anointing is the anointing of the Holy Ghost. Wherefore also that man who has received the marriage of regeneration to life; if he is not anointed in this way, then he has not received the adornment of ecclesiastical fullness, according as the Church shows itself adorned by the fiery Holy Ghost, as was shown above. But also how the Church is perfected in the gifts of the Holy Ghost; So also a faithful man must be confirmed in the anointing of the principal teacher, who, in honor of the Holy Ghost, is to be feared, and ardently brings forth and kindles the most certain doctrine to the Christian people. Wherefore, since they sow in these things, in secular precept, they are not to be joined; because they are joined to Him in the Holy Ghost. What is this? The Son of the Spirit designates man to this anointing: and therefore he who holds him in his hands designates faith, which does not seek carnal things, but always tends to spiritual things. For my eye sees a man, as he will come to me in his works. But if you, O man, after baptism, leave me and return to the devil, you will be condemned by a just judgment; because I have given you a great gift of understanding, and because I have shown you my tender heart in the font of baptism. For all who seek my virginity in baptism, find it kindly because of my Son coming into the world and because of the labor in his body that I endured, and because of the sufferings, through which you feed for my Son, you must endure, and for my Son I will receive you, that no one should be repelled by the washerman because in whatever time I faithfully follow, he returns, himself. What to him afterwards, oh we challenge, in the regeneration of the Savior, and anoint him with the anointing of holiness: and flee death, and imitate life. For even the mother of the faithful, which is the Church, prays faithfully in them that her children may flee death and find life. How? She herself has a groaning voice in her children; which is so placed in her, until the fullness of her children enter the tabernacle of the heavenly city. And she has this voice to think; that she may always remind me, who am before the age, to see and look, that my only begotten was incarnate, insofar as because of his love she is equal to her children; whom she herself in regeneration cannot enter except in salvation. Whence it resounds thus: Fear the Father, love the Son, and ar-

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dete in the Holy Ghost. How? This sound from me the Father was given to him through my Son in the Holy Ghost; which is a voice in itself resounding like a trumpet on a hill. Wherefore and thus the most powerful God is admonished by his Son to spare the sins of men, which for the sake of repentance he spares sins to be tolerated, which because the Son of God himself assumed humanity without sin. Who should not have put on polluted flesh which was conceived from the seed of sin; because God is just, and because the splendor of the heavenly kingdom is not touched by any stain of filth. And how could it be that a man who is stained with immense filth should enter the heavenly kingdom, except through my Son incarnated without filth? who receives sinners purified in repentance. And who could do this but God? Hence also the Church is turned to her children, and cherishes them with motherly love. But what you see is that from the aforementioned infants some see a certain pure and lucid splendor, while others see a certain turbid and red splendor tending towards the east: this is because from the children of the Church, whom the very innocence of their corruption shines in the most serene virtue through a virtuous life, namely, having earthly things, but for the sake of the love of the truth alone, but the diversity of vices disturbs them, and yet burning faithfully in the right faith, they also pray for the eternal reward. And from those who contemplate this pure and lucid splendor, some have clear eyes and strong feet, and walk mightily in the belly of the image, because these, when they follow the heavenly, set the sight of just consideration and the progress of good completion on the commandments of God; namely, walking in such an intimate embrace of maternal love that they neither secure the devotion of their intention in transient nor in eternal things. But others have weak eyes and weak feet; because they hold neither a clear intention nor a strong exhibition for the work of projection, whence they are thrown hither and thither by the wind of projection, because they are thrown into diversity of morals by various temptations of pride. But they also impiously carry the will and reaching it but yet lukewarmly; because they show themselves by false rumor of the conclusions of God, and sometimes but yet rightly mark it by worldly prudence, because when they appear in the sight of men by a false pretense of wisdom; they are made fools before God by empty glory. But some, having serene eyes but weak feet, wander here and there in the air before that image; for because the divine precepts are known to them by the insight of consideration, yet limping in the foot of completion, so the brides of Christ are shown by the discourse of their own instability, as seeking wisdom in the shadow, and it comes to them in their minds and they obtain some power of it. Others, however, have weak eyes but strong feet, and since they themselves hold a weak intention for a good work, they simply do not run to fall strongly into the works of righteousness, because they fix their minds more on earth than on heavenly things; and therefore they are idolized before God, because they want to grasp through worldly prudence what they cannot attain. But of those who gaze upon that turbid and red radiance, others walk bravely in the aforesaid image, well adorned; because although they possess these earthly things, yet carrying in the bowels of the Church the adornment of their labors, they do not disdain to set the foot of righteousness in the divine law, when, obedient to the commandments of God, they receive strangers, clothe the naked, and feed the hungry. Oh, how happy these are, because in this way they receive God, whence He also dwells with them. But others, snatching themselves from the image itself, attack it, and

oppress its established ordinances; because these, abandoning it, tire it with various errors, and therefore the established laws of it, with various oppressions, return humbly to it; because what they have gravely sinned, they gravely punish in themselves by worthy repentance for the sake of the restoration of life: but some, through contempt of obduracy, remain in the pride of death, because they neglect life, with a hardened heart because of their stubborn and impenitent folly they receive the sentence of death, as Ezekiel says in his mystical vision: The king shall mourn, and the prince shall be clothed with mourning, and the hands of the people of the land shall be troubled. According to their way will I do to them, and according to their judgments will I judge them, and they shall know that I am the Lord (Ezek. vii). What is this? The soul in which there is royal rationality, when it assumes a mournful assent of devotion. How? Because that rationality, wisdom, and knowledge are inspired by God; and therefore although it consents to the body, yet it has an unworthy mahu, feeling that this is not good. Whence it is polluted with diverse crimes by the working flesh: drawing deep sighs, it pantthrows for God. And when the criminal work there shall be filled with the spirit of pride: then the body, like an ignominious prince, shall be clothed with confusion, exercising his principality in uncleanness; for as a man grieves, he is covered with vile garments; so also he mourns, when the rumor of infamy proceeds from him to his own confusion. Wherefore also the wicked works of those men who in their evil acts have been cast down to the earth by heavenly commandments; they shall be troubled, because they have not the garments of salvation, that is, happiness with God; for to whom this happiness befits, these

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evil disturbance will possess. And therefore it must be known the way of iniquity which they always attend, namely, worshipping the way of sin, nor any justice when moved by the Holy Ghost, namely, no mercy bestowed upon them, because when they understand mercy, none is bestowed, because they despise me but with the rage of perversity I, the creator of all, doing whatever they want. Wherefore and according to the judgments they cover, I will judge them for those things which they perpetrate in their desires, I will judge them: not giving them any rewards of happiness, but setting before them punishments in perdition; this they will know that no one will be able to free them from there except me who am the Lord of all. But he who sees with watchful eyes, and hears with attentive ears: let him give these mystical words of mine a kiss of embrace, which emanate from me while I am alive.

FIFTH VISION.

SUMMARY. — That the apostles and the pigmentarians, namely, the priests, surround the Church most splendidly with their doctrine. Example of Abel. That the ministers of the Church must preserve chastity. Those of these who live regularly in the enclosure of subjection, not having the care of the pigmenters, acquire a heavenly reward. Of the mixture nothing but the perfection of the virgin of the same. That of the image of the virgin. Of the crowd that surrounds it nothing but the annals. The words of John the right of the same. That the girlhood offered to God is to be prudently preserved. That which returns after the corrupted covenant of virginity, will lack the flower of integrity; for she is received not as a mistress, but as a handmaid. An example to the same

thing. That there is a great difference between heavenly desire and earthly concupiscence, so that except by the blood of the Son of God man would not be redeemed. Of those who, imitating the passion of Christ in the dawn of charity and existing as a living fragrance, take up the path of secret regeneration. The words of the Gospel to the same thing. That the virginal race and this order vowing the path of secret regeneration are not in the precept of the law. An example from John to the same thing. That those who are a living order vowing the journey of secret regeneration, for the need and benefit of the Church, should undertake ecclesiastical government, casting off the contagions of secular things. Words of the Gospel of John. That in the vestment of these, unlike the vestments of other peoples, the incarnation and burial of Christ are designated. That the first light of the day designates the apostolic doctrine, the unlike dawn of this conversation, the sun designates a discreet path in Benedict who designates the apostolic doctrine of the day. Those who are approved in this conversation are terminated, for the need of the Church, they should undertake the superextended priesthood. That no one should suddenly attack the conversation of these unless examined by heart-testing. That the secular people should suddenly attack the conversation of these unless examined by heart-testing. That the secular people abandon this purpose, unless there is the will of both. Words of the Gospel. That the aforementioned ecclesiastical institutions consolidate the Church in its degrees and orders. That in every single order, harmony must be maintained, singularity and will must be avoided. Words of John on the same subject. Comparison of artisans. That the institution of their predecessors should suffice for each one and with humility. The words of the Gospel on the same thing. The Gospel on those who will make laws according to their own heart. Likewise the words of the Gospel. That in these new things God casts down some, and keeps silent about others; whom nevertheless in the future. An example of souls and degree, although indeed they are superior, not before the secret of regeneration, the grace of strong food and dye, the apples of sweet sa, mouth, and the secular people, designate the course. That these three ecclesiastical institutions are concerned in two of them. Whoever rejects the sign of religion accepted in the will of the heart; he will receive the judgment of strict examination. The words of David on the same. That those who, not out of love for God, but constrained by some worldly modesty, accept the sign of religion for a fact, are likened to Balaam. An example of Balaam. Whoever foolishly accepts the sign of religion and consumes it badly, goes to ruin. The words of Jeremiah on the same. Who will make their infants holy. An example of the field. He who has drawn back those who wish to follow God by the stain of malice, he flees from sacrilege. The words of Moses. He who of his own will attacks the lateness of God and afterwards, despising and neglecting, must be strictly recalled. The words of the Gospel. Those who, living in discipline, do not want to be corrected by any chastisement, lest they contaminate the flock of the Lord, are expelled. The words of the Apostle to the same thing. That they are converted in the flesh, they are deceived, and that those who are converted with their whole heart, are received by God. The words of David to the same thing. He who has spoken blasphemy against the Holy Ghost without repenting, and who has cast himself into death, God does not know him. The words of the Gospel. The words of David concerning the same. Upon whom the blasphemy of despair falls; and torment, resisted, is more quickly supported by God. That he who preserves the body and soul that God joins together falls into perdition, The words of the Gospel. After this I saw that a certain brightness white as snow, and like a crystal

transparent, shone around the aforementioned female image from the top to the throat. But from her throat to her navel, a certain other splendor of red color surrounded her; which from her throat to her breasts to her navel shone like an endless purple of hyacinth. And when he himself, or the second, shone, in which the most beautiful and girlish image with bare head and dark hair and red image with bare head her feet flowed, she appeared clothed. And I heard a voice from heaven saying: This is the floweriness in the upper Zion, the mother and flower of roses and lily of the valleys. O floweriness, you will be espoused to the son of the most powerful king; to whom you will also bear a most famous offspring, when you will be strengthened in your time. And around the same pool I saw a great crowd of men standing brighter than the sun, all of whom were wonderfully adorned with gold and gems; and some of them, covered with white veils, shone around their heads with a golden belt; above the vertices the likeness of the Trinity reflected, I ask you

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above it was typically demonstrated, as if in a sphere A which a transparent crystal, from the top down to the very veils appeared as if carved, and on their foreheads the Lamb of God; and on their necks the likeness of a man, and in the right ear cherubim and in the left another angelic likeness: so that from the very likeness of the glory of the supreme Trinity a golden ray extended to these likenesses. But among these some others appeared who had islands on their heads and the robes of episcopal office around their shoulders. And again I heard a voice from on high saying: These are the daughters of Zion, and with them are harps and harps and all kinds of musicians. But under the same splendor where he himself shone like the dawn: see, which were of such horror that human language cannot express. If the Son of God in I heard a voice from heaven, this darkness would in no way allow man to reach the heavenly brightness. But where the same splendor shone as if purple mixed with hyacinth, it strongly burned, constricting the aforementioned female image. But another splendor like a white cloud had decently surrounded the same image from the navel downwards, but not yet emerging beyond. And these three splendors, spreading themselves widely around the image itself, showed the fine steps and ladders in it well and decently arranged. But when I saw this, from the excessive trembling that had seized me, I fell to the ground with my strength dissolved. C Nor did anyone touch me as if by a hand, whence the greatest splendor touched me as if by a hand, whence I received strength and voice. And again I heard a voice from Him, for there is no sun: Great mysteries are these. I formed the sun to shine by day, and the moon and the stars to shine by night. Now the sun signifies the Son of the Spirit, who came forth from my heart and illuminated the world when he was born of a virgin at the end of time, just as the sun, going forth, illuminates the world when it rises towards the end of night. But the moon signifies the Church espoused to my Son in true and heavenly espousal. And as the moon always has growth and decay in its constitution, but does not burn of itself except when it is set on fire by the light of the sun, so also the Church is in a circuit of motion, so that its children often advance in the increase of virtues, and often in adversities; so that often in its mysteries the faithful are attacked by the most ravenous wolves, by other infidels, and in this they are not inflamed by themselves to endure; but in me through the Son, however, differing from themselves in the brightness of their radiance, they signify peoples of a different order of ecclesiastical religion. Whence you also see that a certain splendor white as snow, and like a transparent crystal, shines around the foreseen

feminine image from the top to the throat; because the Church of the faithful, the incorruptible bride of the Son of God, is surrounded by the apostolic doctrine, which has adorned the most white incarnation of Him who descended from heaven into the womb of a virgin, and who is the strongest and most luminous mirror of all believers: so that the same Church itself, from this beginning when it first began to be built, until the time when it was able to swallow the food of life with strength, has faithfully surrounded it, shining most splendidly. How? The apostolic doctrine shone around the Church at the head, when the apostles first began to build it by their preaching, namely when they traveled to different places to gather workers who would strengthen it in the Catholic faith, and who themselves would faithfully establish priests and bishops and all the laws of the priesthood and of women who are under marriage, and the rest of the like. Wherefore the same doctrine is followed by the pigmentarians, having the likeness of the priests of the legal testimony, who were placed under the law of circumcision. To nourish the people with interior food, whence also the apostles chose those orders with which they adorned the Church by divine inspiration. What is this? For their followers, in their turn, wearing the most wholesome colors, faithfully traverse the streets and lands and cities and other places of the regions and lands, and lay up the divine law for the people. For they themselves have bought a sinistic discipline to be brought forth to the people in their doctrine, and if it is to be dispensed for the food of life, therefore let mine be offended in their works, but that they may walk rightly after them, because they have this duty to openly supply the food of life to the people, and to order faithful duties discreetly to each one, also so constraining themselves that they may not desire carnal intercourse, since they must give spiritual food to those who believe and offer an unblemished sacrifice to God as was foreshadowed in the innocent Abel, as it is written of him: Abel also offered of the firstborn of his flock, and of some of them (Gen. iv). What is this? At the dawn of the rising world, the sanctification of the royal display poured out in him who was innocent in his life; which he strongly touched. How? Because Abel in his integrity offered to God the intention of his will and was pleased in his duty to offer him the first seed which he had completed in substance, and faithfully honoring even the perfect one and showing him due reverence. Wherefore also as Abel presided over his flock, and kept it to feed it, and as he also with simple devotion offered to God of its first fruits, and of the fat nourishment thereof:

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so also the aforesaid dyers who, for the sake of the heavenly love which in their hearts, that is, the sheep of Christ himself, they have been set over to feed them, faithfully nourish them in the words of ecclesiastical doctrine and discipline, and fortify them strongly from the snares of the ancient ambusher, and even with all due consideration to the observer of all, cannot make any love perfect in all things, such a fruit coming forth from them of their good will, namely, the right intention of the firstborn of their flock, and then the perfect work of operation in the same will of theirs as the sweet fruit of their fat. But whence was this, that Abel worshipped God so devoutly? Faithful chastity of integrity, since it had impelled him to such devotion. Therefore, those who are ordained to consecrate themselves and must offer a sacred sacrifice to God, should approach His altar in the sweetness of chastity, because if they themselves are the authors of corruption, how can they extend the hand of a healing medicine to those wounded in corruption? And therefore, so that they

may be more confident in saving others, they should imitate manfully in the love of chastity. But if they fall, hurry so that they may rise up as soon as possible, naked through sin, and seek a healing medicine, and faithfully follow Abel, whose sacrifice was acceptable to God. But those of them who keep themselves in the enclosure of subjection in the love of my Son, and in their conduct observe the institution of the wicked which I inspire, not having the solicitude for the treatment of the pigmentarians; nevertheless, although they do not bear the burdens of their anxiety, since they are subject to their elders for the sake of eternal rewards, they acquire for themselves a heavenly reward in the chosen city with the pigmentarians. But what you see is that from the throat to the navel of the image itself, a certain other splendor of the doctrine of the apostles has so strengthened him of the Church, that he has been able to discern the wholesome food of truth, and I am holding on to the interior of strength, not yet reaching the division of carnal bitterness, since I have cast off the bond of human conjunction. How? For the same splendor from the throat to her breasts glows like the dawn, because that perfection has expanded itself from the taste of wonderful vegetation to the sweetest nourishment of ecclesiastical religion in virginal delight, so that even from her breasts to her navel it shines as if mingled with purity of hyacinth, because from the most noble upbringings to the constriction of my son because of the heavenly love which she faithfully had in her heart, imitating. Wherefore, even where she glows like the dawn, she extends her brightness upward to the secret heavens, because that perfection which flourishes in the honor of virginity, wonderfully directs its power not downward to earthly things, but upward to those things which are in heaven. In which the most beautiful image of a maiden appears with a bare head and dark hair, which is the innocent serenity of virginity, having the naked bottom of human lust as a corruption, but yet not perfectly tired of the gods, the thought of those darkening in their children, since they are gods in this world, which yet to resist, she strongly opposes herself. Hence also the red tunic that flows around her feet is put on; because through the sweat of labor she perseveres in virtuous works until the end of wide and blessed perfection, namely, surrounded by a variety of virtues, imitating him who is the fullness of holiness. Which also, as is shown to you in the secret of the heavenly light, is the most noble seed in the heavenly Jerusalem, namely the glory and splendor of those who, out of love for virginity, observing their virginity for Christ, in the sweetness of peace who is espoused to the King of all, brought forth to him the most noble offspring, that is, the most elegant choir of virgins, when she was strengthened in the peace of the Church. But as for the fact that you see around the same girl a great crowd of men standing brighter than the sun, all of whom are adorned with gold and gems, this is insofar as the most noble virginity is embraced by the most ardent embraces of the chief choir of virgins, who all shine before God with a more ardent brightness than the sun appears on earth, because, having humbled themselves, they have manfully overcome death, whence they are also wonderfully adorned for Christ with wisdom for the sake of the ashes, most fittingly adorned. Wherefore some of them, having their heads covered with white veils, shining in the glory of virginity, show that those who desire the glory of virginity, have minds which they cover from all harmful heat, and faithfully grasp the whiteness of innocence, adorned with the most beautiful radiance of chastity. Above whose virtues the likeness of the ineffable Trinity, as was typically demonstrated to you above, appears as if engraved on a sphere in the very veils, since they show that the intentions of men firmly and vigorously hold the honor

of the heavenly and glorious Trinity (as was most truly foreshadowed to you in the showing of the mystery) in the comprehension of love and the stability of chastity. That on their foreheads is the Lamb of God, and on their necks the likeness of a man, and on their right ear cherubim, and on their left another angelic figure: declares that in reverence for their chastity, the sons of God will imitate their meekness, and the proud will lay down their necks, and consider the frail men as their own, embracing even in prosperity the true and unfailing knowledge of their hearing, and in adversity seeking the protection of their angelic hearing, so that from the very likeness of the glory of the heavenly Trinity a golden ray extends to these appearances, since the ineffable Trinity does not cease to work the wonders of its profound wisdom on unbelieving men who seek virtues and flee diabolical seductions. But among these some others appear, who have islands on their heads and the mantle of episcopal office around the earth, since among those who flourish in the honor of virginity, some also stand in the heavenly city, who have not lost the glory of virginity that is fitting for the previous magisterium in the world. Wherefore for the love of heaven they have preserved their integrity, in the heavenly dwelling they are called daughters of Zion, in which I have imitated my son with the love of virginity. And therefore also with them are resonances of spiritual sounds and invocations of all kinds of melodies and agility ornaments of prosperous minds and a golden vision of shining stones and gems. How? Because they have this about the Son of God that a sound comes from the throne, to which all the ivory of virgins sing in the greatest desire, namely a new song, as John the beloved virgin says: And he sang as it were a new song before the throne and before the four living creatures and the elders (A oc. xiv). What place? In those faithful who with good intention embrace chastity, their virginity unblemished for the love of God their Creator, goodness itself. How? Because in the dawn of virginity it breaks out. How? Because in the dawn of virginity it hides the Son of God always clinging, the strongest nor the glory bound by the law are able to resist without in the voice of exultation to the glory of God heavenly flesh befitting. How? Obviously, since it has a fast journey, that song wonderfully promises in the novelty of freedom, which before the only begotten Son of God (who is the true flower of virginity) incarnated from the world to heaven, returning, sat down at the right hand of the Father: it was not heard, but then as if new customs that were not seen before, when they are seen, are held in amazement, so this new mystery that was not heard before, then resounding in the heavenly places in the honor of virginity was known before the majesty of God, because God was able to do this, and before the four wheels that traverse the four parts of the world all the truth of justice and humanity, the salvific veil animals imbued with the Holy Ghost, and before those ancients who, imbued with the Holy Ghost, paved the way of righteousness in the old law for men, by their journey grace softened the austerity of the ancient institution. But because virginity is so glorious before God, therefore because they offered it to God of their own will, let them preserve it prudently, because this holy purpose, undertaken with the utmost devotion to virginity, must be faithfully guarded. Wherefore let them also who have approached the same sacrament beware lest they step backward. For they are the most abhorrent imitators of my sons, when they offer themselves to God in such a way that they are not bound in the opinion of marriage, nor burdened with a worldly cause, responding to carnal copulation, lest they be subject to it with all the solicitude of their flesh; but desiring this, that they may adhere to the glorious invocation of the invocation of the Lamb. Wherefore that

man who resolves in his mind not to copulate any rib to himself, but desires this to be inveigled, will receive his fellowship, if however in his works he perceives in a most sacred vow, because he offered this holy bond to my same Son for the glory of the heavenly reward. But if he afterwards abandoned the same covenant because of the shameful urge of his flesh he had committed adultery, he reduced his freedom to slavery, because he wickedly corrupted the beauty of his neck where the Son should have been chastely initiated with the hook, by the filth of his pleasure; and because he uttered a lie, vowing to live chastely, which he did not fulfill. Wherefore, even if he perseveres in the fault of his rashness, he will endure the severe judgment of the most just judge, since neither filthiness nor falsehood will appear in the glory of heaven. But if he repents of this guilt of mine with tears before his own eyes, then the wave of my Son's horror will receive him because he has shuddered at his guilt; but they do not flourish among his companions who, in glory and integrity, have secured the freedom of their covenant, and have reduced her to the slavery of the one who has been bought. But if a girl who is offered of her own free will to my Son in most holy betrothal; she is most fittingly received by him, who in this way wishes to have her united to him in his company. How? That she embraces him with chaste love, just as he loves her in his secret, since she is always lovable to him, because she seeks him more than an earthly spouse. But if she later transgresses his covenant, then before those who are in heavenly joy, she will be defiled. Wherefore, even if she perseveres in the same rashness, the heavenly glory will be given to her by a just judgment. But if she repents, she is received as a handmaid and not as a mistress, because she abandoned the royal betrothal, and because she loved another more than the one who lived, she wished to amend her fault for him, so let her repent as if she had corrupted the heavens above, lest you fear that she has corrupted them in repentance. What is this? For if some great prince has a bridegroom very dear to him

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whom a servant of his servants corrupts by committing adultery, what does that master do? Truly, his lictors are in a fit of anger to destroy him, because that servant, fearing, begs all those sent to intercede for him, and moreover falls at his master's feet in tears to spare him, then that king, because of his goodness, and because of their request, allows him to live, restores to him the company of his fellow servants, but nevertheless does not reward him as he does his other inferiors and familiar friends, although he also shows him due favor among other similar fellow servants. So it will be with him who has violated the bride of the eternal King by seducing her. For the supreme king sends him to correction, who by this deed is considered as a mocker in the oblivion of his mind. But if he, moved by God, supplicates, that he may be forgiven by his Lord, tearfully, and absolved in the sixth humanity of his salvation: then the king, mindful of this blood which was shed for the redemption of the human race, and the love of the heavenly city, rescues him from his guilt and from the devilish power that leads to perdition, and restores him to the salvation of blessed souls; but nevertheless he will not adorn the royal wedding dance in which the other friends of God rejoice with these sacred virgins who have been dedicated to my Son by divine dispensation; and as if he had lost the shame of virginity, he will not crown him with the beauty of virginity, although he is granted joy in the heavenly city among his other elect, with a reward in substance. But that under the same splendor where it itself glows as if golden, you see between heaven and earth the densest

darkness appear, which are of such horror that under the virginal glory between the spiritual and the carnal in the struggle, the fall of the parent's delight, so that the densest in the struggle could unfold in the smallest, is clearly known. How? Because in the incarnation of the Son of God who was born of a virgin, heavenly desire ascended, and earthly concupiscence was excluded, since the transgression of Adam was miraculously restored in salvation by the blood of the same Son of God, when before no one except the Only Begotten of God sent by the Father into the world could dissolve it for the heavenly entrance. Wherefore, as you hear in the typical manifestation, if the same Son of God had not shed His blood for the salvation of men, that transgression would have so oppressed man, that to the joy of the heavenly citizens, which but where the splendor of purple and hyacinth shines endlessly, they strongly imitate the perfection of the passion of my Son in the ardor of charity, and vigorously exhort the Church in its constriction. How? Because they are the high sufficiency of the rising treasure in the divine plan, because when the Church was already strengthened, it went forth to its beauty as a living fragrance, vowing the journey of secret regeneration. What is this? Because then arose, a wonderful order that touched my Son in the form of his example, because as my Son came into the world separated from the common people; so also this line lives in the world separated from the rest of the people, fragrant as balsam sweats sweetly from a tree; so also this people first arose singly in the wilderness and in secret; and then like a tree, it spread its branches, gradually progressing in the multitude of fullness. And I have blessed and healed this people; because they are human to me in the flowers of roses and lilies, which sprout in the field without human work, so that no law attacks this people for this, that I sweetly inspire them without the command of the law, of their own will, more than justice is for themselves, as in the Gospel where the Samaritan led that wounded man into the stable, as it is written: The next day he brought out two denarii, and gave them to the innkeeper and said: Take care of him, and whatever you spend more, when I come back, I will repay you (Luke x). What is this? On the first day of salvation, namely, when the Son of God, miraculously incarnated bodily, remained in the world, he performed many and admirable works in his humanity until his resurrection; by which he restored the wounded man to true remedies in a healthy way. But on the same day, when all the mysteries of truth were openly laid out in the Church after his resurrection, he brought forth in typical manifestation the New and Wind Testament, the most terrible demonstration of eternal life, and the sweetest food for the believing people. And these writings are dedicated to the sweetest people, the shepherds. And these writings are dedicated by his grace to the shepherds in the sweet words of admonition, Christian Catholics, of my own constitution, I have committed redemption to you: this in the blessed ones in your solicitude, lest in some things pertaining to life the deficient err. But whatsoever things are delivered to you to keep, in your good will you add more, namely, doing more than you are commanded: I who am your leader and savior, now leaving the world, and ascending to the Father, when I come again I will judge the world, and will establish it in an unfailing stability, so that it is no longer weakened by the passing of time; then I will repay you the reward of your labors, and of your good will, with increased fruit. And I say, O faithful and good servant, who faithfully serves. Whoever adds more of himself to you than is commanded him in the law, he shall receive a double reward, for I have glorified him in my name, because he loved me much. And I say: Neither the virgin race, nor this order of singular devotion, nor

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in the precept of the law, as also the prophets, were not established by men under the carnal law; because only as much as was commanded to them, which the priestly order and the rest of the institution of the priestly office do not make, because these do not make in Abraham the priestly office, because these are, as also the apostles, taking them from the same law, and in the Holy Ghost well ordering them according to my will, handed down to the Church to be preserved. But the apostolic doctrine itself was arranged in the Gospel by my Son, where his disciples were sent into the whole world to pour out the words of truth. What then? For when the apostles are preparing the way of salvation for the people, the brightest dawn of the daughters of Zion has risen in the love of my Son, namely, those who have strongly bound their flesh, and have hardily mortified evil concupiscence in themselves. And as then this was the virgin's birth, so also to a much lesser extent my Son was initiated into the incarnation of that subsecular, devotional one, who are my right temples, namely as my choirs of angels and enduring death and burial in their bodies; not however so that they die by the sword or other terrors from which men fail, but imitating my Son in such a way that they cast off the will of their flesh, when they renounce all worldly things and ornaments in which the world rejoices, as it is written in the Gospel of John the Light of the World: And John himself had his garment of camel's hair, and a leathern girdle about his loins (Matt. 11). What is this? He in whom divine grace had awakened a wonderful abstinence; By the same grace he had the defense of this virtue, that in his month he had honour and the divine worldly contemporaries, and that also by the construction which he had placed in his, he would establish himself to descend strongly from the petulant movements of his body, namely when he fell through the hard and savoury way, they cast off earthly concupiscences, so with more excellent instruments than those before them who were simply walking in the way of the Lord, satiated simple dwellings, most serenely shining, they seize the sharp and narrow path, namely those which are in the pleasures of the world, strongly gnawing under their eyes. How? Since you know that they despise operations, and subjecting their body to the service of Christ in the performance of virtues, they decline petulance in the austerity of their morals, most brightly shining. For they also faithfully imitate the angelic priests. Just as they neither gather together nor conquer in abjection, as angels do not just wonderfully follow earthly things, so that they despise all transient things. Wherefore also as my Son is the messenger of the saving sacraments, and the priest of priests, and the prophet of prophets, and the builder of happy towers; so also if necessity should arise, he who has among such men the root of the fragrance with nothingness, let him be the messenger and priest, let him be the prophet and counselor of ecclesiastical edification; nor let him shine at all from it, nor sleep for ecclesiastical use, but watch for its instruction, the occupation only of the worldly, because neither angels, nor worldly men, nor prophets will hide the justice of God; but they will bring forth the same commandment in truth, which to John John who was not shaken by the wind, these follow with the same austerity; in the likeness of whom it is written again in the Gospel: And all the region of Judea and Jerusalem went out to him, and were baptized of him in the river Jordan, confessing their sins (Matt. 11). What is this? In sighs and groans they went out from the delight of vices to him, in whom the divine grace of the operation of the whole devout will of simple confession and the peace-making oneness all the effect of them, namely, to the life of

men, had been shaken. How? Since the same John, fearing the truth for himself, and loving the perfusion of penance for himself, flew away from his rectitude; how much the evil-eyed deviation, and those of his own doing, to obtain that mercenary who would not denounce the remedy for themselves in the shadow of antiquity, but who would confer on them true salvation in the light of novelty. But as the same John, teaching men coming to him, and irrigating them with a river of irrigation: he received the words of penance in honor of the coming Savior; so also now in the name of the same Savior who, coming, bestowed salvation on the faithful; and let them not neglect to do so, who, by the testimony of the fulminating sanctification, add more to the work by inspiration, namely, the Holy Ghost, in renunciation of worldly things, undertaking a new austerity according to that likeness, which, by the precept of the same testimony of sanctification through regeneration of the spirit and water in the abjection of diabolical slavery, the new man was incensed; but where the urgings of the driving incense approached; but where by admonishing and erecting and healing they extend their hands to those seeking help, the devout will faithfully arrive at that ecclesiastical dignity by promotion, as in this he gave his predecessor, they themselves truly complete in the newness of light. For they are the ones who greatly tighten the girdle of the Church; because they are occupied in the incarnation of my Son, and because they also exercise the angelic order, namely, not ceasing at any hour to sing with sound, or to pray in compunction, but not having shaken off cries as useless dust or dry without the vigor of compunction; and because they also do not refuse to work for their own needs; not, however, seeking worldly things in their own hands, but looking around them with love and humility. O my most valiant and loving people, when there is in them that affection, because which my Son suffered in his flesh, because they die according to his death, when they abandon their own will, and for the sake of eternal life submit themselves to the mastery, and for the sake of life they walk under the command of their superiors. Wherefore their clothing is not likened to the clothing of other peoples, because it shows the incorruptible incarnation of my Son of others, which is very far removed from the procreation of other men. For that incarnation the legal command of man and woman did not touch, just as this people is not to be bound by any written law to this constraint; but he who attacks it for the love of God, desiring his own will, here let him persevere in it, lest he fall back, like Lucier, who abandoned the light and received darkness. For, dressed in this manner, according to the whispering of the heavenly spirits, he flies around him with his own wings, and marks the incarnation and burial of my Son, because he has the sign of the incarnation in his clothing, who presents himself to the burial in obedience, and in the works of his burial he carries in the very clothing; who in the works of righteousness is clothed with it. Hence who is relieved of the prediction. And therefore he who receives him by the invocation of the Holy Ghost in blessings, let him not cast him away, because he who has despised him by the abjection of persistent evil, will be with him who has despised the angelic order and fallen to be buried in death. What is this? Because this people was not stimulated to this constraint by the precept of the law, but of their own will they have set out to observe my covenant, and thus to enlighten my Church by their holy conversation. How? As the dawn of the sun is seen after the first light of day, so this order arose after the words of the apostles. What is this? The first light of day marks the faithful words of the apostolic doctrine, the dawn shows the beginning of this conversation that first germinated the doctrine, but only the discrete and well-arranged path in my servant Blessing

declares; whom I led through the burning fire, teaching him to gather the incarnation of my Son in the garment of his conversation, and in self-denial Blessed is like another Moses lying in a lukewarm hole, and his body, in much roughness for the love of life tormenting and constricting, just as the first Moses, writing on stone tablets at my command, gave the Jews a harsh and hard law. But as my son pierced the same law with the sweetness of the Gospel, so also my servant Blessed made the purpose of this order, which was before him a very diverse conversation, discreet and very virgin through the sweetness of the inspiration of the Holy Ghost, and through this he gathered a very large cohort of his religion; as my Son also persuaded. And he united to himself the Christian people with his fragrance. And then the Holy Ghost breathed into the hearts of His elect, those who have life, the sighs of those who have, that as in the laver of the haptism the crimes of the peoples abound, so they also should cast off the worldly bridges. How? For as a man is converted from the devilish power into holy haptism, casting off the sins of the old stain; so also these deny earthly causes in the sign of their garment, in which they also have the angelic sign. How? For they are in my will; they are placed as the protectors of my people. Wherefore those of them who are found approved in holy conversation, are appointed pastors of my Church, because even angels who are not touched by any stain of wrong cause are the guardians of my people. For as angels are in double honor before God, so also men are angels of religion in a double life. How? Angels in the heavenly realms serve God without intermission, and also on earth men are invited from the diabolical snares order; so also he who continually despises God that he serves the same, and he also protects the rest of men with his prayers from the evils of his spirit day and night. Wherefore if my church has a right and does not have it, then let the flock of this kind of religion come to its aid by crying out and by a fee; and whoever is found approved in it, if necessary, accepting the priesthood of superintendence, and vigorously defend it in my zeal. But let no one suddenly and as if waking from sleep attack the religion of these, unless first in the constriction of his mind he is examined by an inmost test whether he is able to persevere in this purpose, lest if he accepts it of his own will in the faith of blessing, and afterwards in the perversity of his error he casts it away and mocks me without repentance, he perish miserably in the damnation of death. Wherefore, O my most beloved sons, who are very humble and in glory, and with a holy staff, consent manfully and unanimously in humility and in glory, and with your holy purpose. But, as you see, the image of the one who is freed from the clouds of God, yet not yet growing, honestly

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surrounds: which is the secular life which in the brightness of serene intention encircles the Church from the fullness of germinating strength to that extremity with the reverence of just assistance. How? Because the navel is the germ of the members from which the embrace around the navel is extended, whence also there in the Church the secular people through whom it is to be advanced to its full number in its ranks are demonstrated, when there kings and leaders, princes and governors with their subjects, and also the rest of the rich and the poor and the needy conversing with the rest of the people are denounced. And through these the whole Church greatly rises, because when secular men faithfully preserve the law of God which was laid upon them, they greatly adorn the Church, and with many embraces they embrace God with sincere humility and devotion to their teachers and continence, and also widowhood and other good works. Because God is their body for

the good works of God. For those gods, when they make their bodies a law to themselves according to my will, are very lovable to me. But if any of them desire to bear the yoke of my freedom in worldly abjection, let him come to me sooner, unless he is in the union of carnal copulation, than he does not rashly worship the bond except by the will of him with whom he has fellowship. How? Neither the husband abandons the wife, nor the wife the husband in this purpose, unless it is the will of both; and then if they so deliberate, either both remain in the world, or both are separated from the world; since it cannot be that one foot remains in the body and the other is cut off from the body, while the man is saved. Thus he abandons the world; or that the wife resides in the world, and the husband spends the world, if they wish to find their beauty in the heavenly life; because if this is done indiscreetly and foolishly, it will not be called a sacrifice but a robbery. Wherefore, those who are joined to each other in a carnal union by legal right, should live together unanimously, and neither should one unwisely separate from the other without the consent of the other, nor without the disposition or demonstration of ecclesiastical vigor, as it is written again in the Gospel: What therefore God has joined together, let not man put asunder (Matt. xix). What is this? God God in the creation of the human race took flesh from flesh and joined it into one union, thus establishing that this union should not be hastily separated from one another. How? Because in the union of man and woman it will be so where flesh is separated from flesh and blood from blood by precipitation, unless this happens to happen for a just cause, or from the reasonable devotion of both parties, since God came into the union and kindly arranged this union of the male and female for the propagation of men. And because this union was so fittingly instituted by him, therefore the foolish desire of man should not cause a separation in these two parts, nor should either party take the place of the dowry PATROL. CXCVII. by the precipitation of his blood; For, as God commanded that man should not kill man, so also He commanded that man, through the cruelty of fornication, should not cut off his own blood from its rightful place. Wherefore also let man suppress the ardor of his own desire, nor transmit his burning to another's fire; for if this ardent will conceive the heat of another or softer cause: then truly with the desire of his mind and with the binding of the embrace of that mountain they coalesce into one. For the outward seeing eye excites the inward heat to burning. And although the body does not work this sin with that body, yet the living will does the work of ardor in them, so that all their viscera are worshipped for the sake of their conscience. Wherefore let the enclosures of the outward man be so carefully guarded, lest the inward man be wounded by senseless negligence. And as you see that these three splendors spread widely around the image itself: this is because in honor of the divine Trinity the aforementioned three ecclesiastical institutions everywhere consolidate the Church happy in expansion, the Church happy in expansion of virtues, in a wonderful way; whence we also show many steps and ladders in it well and fittingly, because God arranges ladders: both in secular and in spiritual men through whom the same Church, in soundness of morals and in the discipline of virtues, leads her children, educated with the sweetest reverence, to heavenly things. How? When they hope for earthly things, and when they love heavenly things. What is this? Because they faithfully fulfill the legal precepts that were instituted for them in divine love. But, as in three persons there is one God; so also in these three aforementioned orders there is one Church, the founder of which is He who is the planter of all good things. For whatever He did not plant, it

will not be able to stand. Hence that institution which He did not institute, He planted in great things; which they attempt to ascend to higher things with a breath of pride, and do not want to be subject to their superiors. This is where a lesser order strives to elevate itself above a greater order, which was established by the ancient counsel of the principal masters in my will; and where some, following in their different garments, wish to expand themselves according to their own manners, as they think in their madness, as if the order of angels wished to raise itself above the order of archangels. And what is this? As if they were nothing and empty, who wished to divide the orders of God thus rightly established in their vanities. But this should not be, that it should be invoked by these in the madness of their diversity, who always want new ease in their purpose, and are unskilled in their knowledge to say that which, in their minds, the ark of the ancient Fathers was leveled, which the Holy Ghost inspired in them. Wherefore

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none of these set up ordinations which the Church has from the Ancient Fathers, in great pride, and do this in the many schisms of their diverse institutions. For they themselves, in their various circuits, wish to be called fruitful trees; but they cannot be called empty reeds either, as is shown to the beloved John of him who is cast away in time, decaying, as it is written: I know thy works, that thou art neither cold nor hot. Would that thou wert cold or hot! But because thou art lukewarm, shall I begin? O thou that art lukewarm, O thou that art lukewarm? (Rev. iii). What is this? O fool, who in thyself is shamefully decaying, I who seem to be the secretory of thy works, since with the eye thou seest that they pertain to the fire of the fiery illuminator, have not escaped at all, nor even the works which induce the glory of cold rigor altogether cast away. How? Thou art neither altogether cold in evil works, nor altogether enslaved in good deeds; but in both by the instability of thy mind hanging like a lukewarm wind, namely, in neither knowing who thou art, because thou considerest neither deserved punishments in evil, nor worthy rewards in good. How? Because thou lookest into such a great depth that thou art not able to find the bottom thereof; and because you also climb such a high mountain that you cannot climb its top. Oh, it would be better for you if you were in a time when you could hardly look at justice. For if you were to understand that you are separated from good actions, by abstraction; or if you were to abstract yourself from evil works, you would have some hope of life. But now you are like a lukewarm wind; it brings moisture to the fruits, and you are not a wind; it brings moisture as if beginning and not as if perspiring; because you touch the good in the beginning, but you never feed yourself with it in perfection, like the wind that strikes the mouth of man, and not like food that slips into his belly. Is empty noise more beloved, or perfect work? But perfect work is more acceptable than empty noise. And therefore work with the silence of humility and not with pride to exalt, because they will be counted as nothing; who cast away the society of the sanctification of those who love me in the obedience of meekness; For they pursue this by foolish pride, which they disdain to fulfill by sweet meekness. But if you attempt to enter through the beginning of righteousness by the power of my words which hold food for the faithful, and if then, being numb in it and showing no sweetness of justice to those who touch you, you fall into worse things, then I too will begin to cast you out because of the lukewarmness of your negligence, I will expel you by the same power of my words, since, showing no taste of sweetness through the efficacy of your operation, you will anticipate the interior things

of blessed recovery. Whence those who are thus cast away have a tastelessness as a man is thrown out before it is received in his belly. But what not? For the winds desire, and the noise of the winds is heard; but the rays do not bloom nor bring forth a bud. For those who should be under my yoke are lascivious, and do not walk according to discipline, they make many useless tabernacles for themselves. For such as these, being numb to themselves; They neither burn in the law established for themselves, nor do they act according to the conversation of their predecessors; but each of them plants a certain singularity in himself, and according to his own will he sets a law for himself, thus in his own thoughts and in great instability through inflated pride he lifts himself up to fly. And since these do not adhere to the straight path of their fathers, they wander here and there in great instability, always new and unlearned in their ideas, according to their own will. Wherefore I also compare them to foolish craftsmen: who, erecting a great building on high, do not imitate those who, having been well-trained in instruments and examined by various tests of buildings, arrange everything correctly for their building; but they themselves, empty and foolish, trust in themselves, because they want to be wiser than others, and arrange their buildings in such a way that they are mobile to storms, whence they are also thrown down by the winds; because they are not placed on rock, but on sand. So do those who, in their pride, trust in themselves and desire to appear wiser than their ancient fathers, and do not wish to walk according to their faith, but rather establish for themselves a great law, and therefore are over-frequented by diabolical temptations to sin, as if by the instability of their morals. Wherefore, lest the inspiration of the Holy Ghost which was at work in the ancient fathers be emptied by pride and inflatedness, I desire that the faithful man should humbly suffice with what was instituted for him by his predecessors, lest if he vainly desires to seek more than he should humbly, lest afterwards, having become lukewarm, he depart from it, and receive the blush of shame from this, as it is written in the Gospel: When thou art bidden to a marriage, sit not down in the first place, lest perhaps a more honourable man be bidden by him, and he that bade thee and him come, and say unto thee, Give this man place; and then begin. When you have been reminded of the last place of inspiration, that by your faithful labors you may come to that tabernacle which always abounds in the married life, so that the Church may rejoice continually in sincerity and honor and sanctification in the virginal rod and in the blessed sea, namely, and not be saddened by the corruption and confusion and shedding of her seed and flower; then condense your mind in humility, not elevating yourself so much in elation.

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How? When you cast aside worldly causes in love for God from your body, then you will ascend like a most beautiful flower that blooms without dryness in the heavenly Jerusalem with the Son of God, in whom all the ornaments of souls are seen; because the old man utters all the threats of men, but the new builds all the sanctification of virtues. And therefore when he cast himself down from this blessedness to this seventh, through the desire to imitate the glory of youth. What is this? If you adorn yourself with the modesty of your mind, beware that you do not adorn yourself with the desire of your mind, saying: I want to be above him, or like him. But if you exalt yourself in this way, are you then a faithful servant, when you provoke the Lord to wrath, so that you oppose yourself to him? But if you understand that someone has a stronger gift of nature, grace or fortune than you do, if you then denigrate him through envy, you do not walk on a straight

path, but walk by detours. Therefore strive to serve God in humility, and not in pride, nor exalt yourself above Him through the vanity of pretense; who, by just examination, shines with a greater desire for eternal life than you burn, to that same blessedness which piously manifests itself to all who love the truth, lest, coming with an eye that knows all things, you should not submit to them with humility, and therefore in the gift of charity through the inspiration of blessed admonition: He called, He judges you with His right judgment, saying: He called, You have set up a righteous blazing one above Him in that place of which you are not a partner, and leave your vain glory, and give the office of subjection to this my beloved the summit of honor, which you have rashly seized. And what then of you? For if you are cast down in this way, you will begin to feel through the anguish of sorrow and sadness the extreme of abjection, and to abhor yourself for being cast down, because the guardian of souls will take away from you the honor that you have fraudulently obtained: when, opposing you to him, this is rashly taken away from you that which you should not have, whence you did not wish to have. So also when the lesser in rank shows himself above the greater, by just judgment another is in my eyes pride than in the casting down of confusion. For if a maidservant exalts herself above her mistress, she will be so much more contemptible to all who look at her, because she has tried to weep for this; which she should not have desired. Wherefore, those who make laws for themselves according to their own heart, and in this do not seek my will, from this they drift into casting down which they come to profit, as my Son testifies again in the Gospel, saying: Every plant which my heavenly Father has not planted will be rooted up (Matt. xv). What is this? Every seed of knowledge of the heart and mind and morals, growing in the fertility of that nature by which man lives, when man sows it in himself, which afterwards, burning in the heat, is so coupled with it according to what he wishes to perfect; namely, that which is transposed either in the exaltation of the mind, or in the petulance of the flesh, or in superfluous pollution, or in the occasion of an excuse, or in the vicissitudes of operation, going up or down imprudently, and not discerning what kind of foundation it is: truly, and whether useful or useless, it is destroyed, because that Father did not plant that planting in such a one; who did not ascend the heavens and all the righteousness of heaven, but the cast-offs will wither, because he did not ascend from the bed of heaven, therefore he came from the juice of the flesh. How? Because man, by his foolish knowledge, doing this work, did not want to look at the justice or the will of his Creator; but he looked at him who always tirelessly turns the wheel of his own flesh. For the fact that men do not want to fix their eyes sharply on God, sometimes seems good through the deception of their mind; If the inspiration of the Holy Ghost does not warm this, it will go to destruction, because this vain glory passes away. For when men are strong in one thing through weariness; in another through vain glory they are renewed, frequently in pride and in irritation and in the spirit of jealousy, and also frequently in malice and indignation and in contradiction of other institutions that flowed from me, altering, weariness, but in the ardor of desire not to advance day by day, compressing each other. For that which has flowed from me has a sweet and pleasant taste. For which it always gives to those who persevere, advancing, and not looking back in instability. Hence he is blessed who, trusting in me, places his hope and the beginning and end of his works not in himself but in me. He who does these things will not fall; but he who wishes to stand without me will go to ruin. And who are those who make themselves new through vain glory, and because

of the weariness that they suffer in my commandments, they trust in themselves. For not as an old garment is troublesome in the thoughts of men, so I am always new in my simplicity, because they are always new in simplicity, and the older they are, the more dear they are. Wherefore, which men in the vanity of manners: through their vain pursuits they spread, and although sometimes they seem to stand in the sight of men, yet I consider them to stand cast down as nothing from my eyes, as it is written in the Gospel: Let them alone, they are blind, two blind men. But if the blind man leads the blind, both fall into the pit (ibid.). What is this? Let those who are perverse in their deeds spread in their perversity; because they do not want to correct themselves in the rectitude of honorable works. And since in their estimation they call themselves righteous when in their actions they are vain, they become blind by their very facility, because they despise the vain justice of antiquity, and because

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they propose to those who hasten to follow them in evil works. Wherefore, those who do not have this view of rectitude, considering themselves just and unjust, when they show it to their neighbors, fall alike into the pit of despair, since neither they nor they know whither to go. But in these things when I cast down, I cast down some of mine before men sometimes, and some of mine through the moderation of a clear vision I sometimes silently bear before men; but nevertheless I avenge them in the future by the weighing of my just judgment. And for this reason let him who is faithful strive to ascend to the height of virtues, and not to descend to the lowest worldly things. How? He who is in a lesser degree can ascend to a greater, but he who is in a greater must not decline to a lesser. What is this? For praetors can reach the leaders, but leaders must ascend to kings; but it is not fitting for kings to descend to leaders, nor for leaders to decline to praetors. For if kings were to submit themselves to leaders, or if the people were to submit themselves to praetors, all the people would cry out indignantly and would hold them in derision, so those who are in secular matters can follow the path of the warlike pigmentarians; and those who are in the path of the same pigmentarians can cross over the aforementioned who are a living odor vowing, nor can the pigmentarians themselves fall to secular matters. But if these who are a living odor vowing the path of secret regeneration look to the pigmentarians, or if the pigmentarians pass over to the secular: alas! alas! alas! it will be said of them by the souls of the righteous, and they will be held in abjection before me, unless they return with worthy repentance, because if the higher degree falls over the lower, both will be destroyed. So it will be with those who abandon their right path and walk backward. For whoever puts on my son, what son could dare to be like him? None, and truly none. But rejoice in your Father; For I often see the greater in the lesser, and I find the lesser in the greater, because pride falls and humility rises. Wherefore have peace and charity and humility among yourselves, as the souls of the just have with the angels, and the angels with the archangels. For the souls of the just do not envy the office of the angels, nor do the angels disdain the glory of the archangels. What is this? The archangels demonstrate the greater in greater necessity; but the angels in frequent vicissitudes denounce the lesser; but the faithful people humbly obey. Wherefore let each one faithfully perform his office. How? Who are the living odor vowing the journey of secret regeneration, when there is a greater occasion of ecclesiastical assistance, recall it like the archangels; and who in the work of the pigmenters, perform the business of their destination like

angels, and let men who desire to reach the highest beatitude, faithfully receive their words. How? For who are the living odor vowing the journey of secret regeneration, are like grain, who are my people rough and hard to the taste, so and in that my people are rough. But the aforementioned pigmentarians are, as it were, the drink of things. But the aforementioned pigmentarians, as it were, who, like them, by the utility of their office, offer; they exhibit to men. But the common secular world is esteemed as flesh; in which chaste birds are also found, since those who live in the world, living carnally, beget children, among whom, however, imitators of chastity are found, namely widows and continent women, who fly to heavenly desires through the desire for good virtues. But even these same orders of ecclesiastical institution are engaged in two ways. How? Spiritual and secular. How? As day and night. What is this? Day has the brightness of the sun, and the serenity of the shining air, which it foreshadows; because spiritual men preserve in themselves the order of the living odor of the aforementioned pigmentarians. But night is the brightness with the stars and the darkness of shady darkness, and holds within them the righteous shining in their works, and sinners weighed down by the darkness of their sins. But he who has abandoned the secular night and turned to the day of spiritual things for the love of life: let him be steadfast in this deed, lest if he goes back, he be likened to the old Adam who, transgressing the commandment of life, was cast out into worldly sorrows. Wherefore let no one be rash to leave the world and enter boldly into my covenant with my will, unless my son has been examined by that time; for I do not wish that he who has been examined by that time should leave him. For whoever has clothed himself with his incarnation and taken up his cross in his hands, I will not give. Therefore he attends to these. A man who has confessed in the will of his heart and in the devotion of his soul to bear the cross; if then also in the very ardor of his heart by the will of his desiring soul he has received the sign of religion in the seasoning of just intention, let him remain in it, lest if he afterwards cast it away in contempt of persistent evil; he receive the judgment of strict examination. What is this? Because he has despised him whose sign, having received it in himself, he has trampled underfoot; as the Jews also despised when they crucified him in the madness of unbelief. For as the Jews did not fear that crime, so also should he not fear this, which he casts away the same passion in his vow: For what a man promises me; this also he must pay, according to David in burnt offerings, I will pay to you my vows which my lips have distinguished (Ps. 5). What is this? Because I will enter, O my God, into the intention of my lips and the constitution of your most holy gift, namely, in ardent desire

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leaving the bed of my pleasure, so that they exercise nothing of their own power. And all these do not come to spiritual religion because of heavenly love, but because of these earthly annoyances which they endure, not considering whether they are salty or unsavory, sweet or bitter, whether they are inhabitants of heaven or of earth. What is this? They pay no attention to the seasoning or sweetness of the Scriptures; nor do they consider how men who desire heavenly things dwell in their hearts. And because they wish to examine these things, therefore they are strangers and fugitives, rejecting mine. Wherefore I do not say that they have left their own things and have come to me, but they deny me in the flesh, because they nevertheless follow earthly things; and they do not fear me, and therefore they are called fearful in the least, and clinging in the greatest. Therefore

they are likened to Balaam, who, seeing the Israelite people beautiful in their tents, with a false mind desired to have a dwelling with them, saying: Let my soul die the death of the righteous, and let my virgins become like them (Num. xxii). What is this? When a man is sometimes stirred in the sighs of his soul to begin the works of righteousness, then, rising up in desire, he longs for them with groaning, thus saying to himself: Wretched am I, who am a tramp with many penances and obligations, my soul, tasting desire, leaves all carnal lusts, my soul, all the malice of iniquity, and that by contributing to it good works may remain. How? That in right actions my end may be found, similar to those men who work the righteousness of God: so that the end of my good works may be equal to the beginning of their just intention. But the man who speaks these things within himself, if afterwards, after the time of those sighs has passed, he is blown away with the temptations of evil spirits, and overcome by carnal lust, returns to iniquity, makes himself like Balaam But you are likened to a lukewarm wind, because when vain glory has blown your mind, then from some roughness you speak thus, saying: I do not want to work any longer with the world, but to make that hasty decision. And why do I drag myself within myself, in case of work? But you feed him these things within you, you think that they are so terminated as if they were thought out. For many seek me with a wavering mind, looking around with a pure eye, if not with external religions, simply looking around at true doctrine, how they can escape the devil who desires to devote them, just as a dove, considering the purity of the water, escapes the hawk who tries to snatch it; But they do not thus flee the devil when they see him coming in the writing of doctrines, but in the sudden drowsiness which is in him through the blindness of his mind, they run to me like a lukewarm wind. For some, not casting away their will, but only their worldly habit, attack spiritual religion; because enduring many infirmities and poverty in the world, they cannot have riches, and therefore worldly religion. But others are fools and idiots for the world, so that they are contemptible to men and the king's scorners, because they are a mockery to them. But some also, having weakness and infirmity of their body and suffering much in these calamities, leave the world, not for my sake, but in order to relieve these pains the more pleasantly. Others, however, suffer such great distresses and oppressions from their carnal masters to whom they are subject, that because of their fear they withdraw from the world, not to obey my precepts, but so that their carnal masters may no longer exercise their power over them. And all these do not come to spiritual religion because of heavenly love, but because of these earthly troubles which they endure, not considering whether they are salty or unsavory, sweet or bitter, whether they are inhabitants of heaven or of earth. What is this? They do not pay attention to the seasoning or sweetness of the Scriptures; nor do they consider how men who desire heavenly things dwell in their hearts. And because they wish to examine these things, therefore, casting away yours and mine, they are strangers and are called fugitives. Wherefore neither do I say that they have forsaken things and come to me, but they deny them in the world, because they nevertheless follow earthly things; and they do not fear me, and therefore they are called fearful in the least, and fearful in the greatest. Therefore they are also likened to Balaam, who, seeing the Israelite people beautiful in their tents, with a false mind desired to have a dwelling with them, saying: Let my soul die the death of the righteous, and let my young men be like them (Num. xxii). What is this? When a man is sometimes moved by the sighs of his soul to begin the works of righteousness, then, with

the rising desire, he longs for them with groaning, saying thus within himself: Wretched am I who am a tramp with many penances and obligations, my soul, savouring the desire, should leave all carnal lusts, all malice of iniquity, and that by the contribution of good works they may remain. How? That in right acts my end may be found, similar to those men who work the righteousness of God: so that the term of my good works may be equal to the beginning of their just intention. But the man who speaks these things within himself, if afterwards, after the time of those sighs has passed, he is stirred up by the temptations of evil spirits, and overcome by carnal lust returns to iniquity, does as Balaam himself did, deceived by the wickedness of desire. How? Because he himself was afterwards touched by that schism by which he first wished to curse my people, when I withstood him by my angel and by his ass, yet leading him to this in my zeal, because by the blessing of those words which I put in his mouth he blessed my people: after that desire which he had, he returned to the first schism, and going to my people with the price of death by his counsel through fornication I will give counsel to my people what your people will do here at the end of time. What is this? Obviously when I turn back to the path of my desires which pertain to the beauty of the flesh; then I will enter into those lusts which I had known before. How? Because I know what in my flesh I serve honorably, so that I too, who am imbued with these causes which are always present; To you, O man, who also burning in those same delightful things, in

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I show the hidden spur of my mind to your lusts: when by the suggestion of my pleasure I so kindle your smoking ardor, that by the knowledge of the worldly things that flourish in your heart, you extinguish that burning desire with which you formerly yearned for those works that are called holy: in this way putting an end to them, and leaving them at an opportune time, as if you had never known them. Wherefore, O man, as that Balaam, after that upright desire with which he formerly looked upward, inclined himself downward to deceptive lusts; so do those who seek me with tears, because when they see those who have truly cast off the world walk simply, and continue in a narrow and blessed conversation unswervingly and truly; they say that they are beautiful and sweet, and immediately with a sudden attack they attack their lives, desiring to live according to them. But after they have joined themselves to them in the same way as Balaam did to the people of Israel, then they are frequently called back to carnal desires through the various wickednesses which they had previously in their hearts when they were in the world, because they also had dominion over them before. Wherefore, when they are thus hindered, they contaminate my chosen flock with their poison and adversity, shaking it with many storms, and scattering it by the counsel of their wickedness. For when they themselves deceitfully departed from the world, they did not call upon me in their prayers for help, nor did they seek me in the trial of their body whether they could persevere in this purpose or not: wherefore I also permit them to consider: what their own will can help them when they trust in themselves. Oh, they themselves are foolish and unfruitful; because they are useless without the ploughing of the law of God, and without the fruition of his word; because they have not sought out what they should do when they approach the narrow way, as the good land is looked around which brings forth useful fruit. Whence they may hear: O man, if today, when you burn strongly in your flesh with lusts, you have become a fiery furnace, who has given you so much shelter that you could escape such a great conflagration in your pleasure? Truly,

whoever wishes to undertake these things must proceed with his inner eyes to see how he begins them through me, and how he completes them with my help, lest if he begins them foolishly and finishes them badly, he go to ruin, just as that ancient enemy who, trusting in himself, was cast down in the wrath of my zeal; so let those also be alienated who, not even considering themselves, put on the passion of my Son in the precipitateness of great pride, but afterwards reject it unnecessarily in disgust. Therefore, those who have placed her on the earth, pay attention to how they love her, according to what the prophet Jeremiah exhorts in the Holy Ghost, saying: O all you who pass by the way, pay attention and see if there is any sorrow like my sorrow, because the Lord has taken me as he spoke, in the day of his sister's anger (Lam. 1). What is this? O all you who abandon vices, namely in the abjection of secular things, and in the imitation of spiritual things, passing by that way which is life and truth, which I am the Son of God; pay attention in the beginning of good works, lest you forget my sorrow, when you begin to imitate me in my passion, and see in the perfection of justice, that the sorrow which you impose on yourselves for my love: may be like my sorrow. How? that in the same miseries which you endure for my sake, even to the point of unknowingly allowing good, you may persevere; as I also persevered in my sorrow to die for you, because I am crushed and bruised in the passion of the cross; as grapes are pressed in the winepress, that you may eat my body and drink my blood, as the Lord of heaven and earth spoke in judgment in the foreknowledge of his discerning eye, when Adam abandoned life and received death; where, however, the same heavenly Father foresaw this, that in timeless times through me his Son incarnate from the Virgin, who opposed me in the strongest powers of justice to the devil, would overcome that same ancient seducer and free the human race in the defense of divine help. Therefore, let a man of whatever sex or age may be who puts on my passion, take care to retain it strongly, lest if through error and neglect of himself he cast it away, later when he wishes to retain it, he may not be able to find it. Wherefore, those who wish to subject their infants to my passion in the conversation of humility, do this not in the presumption of rashness, shamelessly, but wisely in the languor of discretion, not forcing them to approach this without the consent of their will, which they themselves cannot bear. How? If you offer your infant to me when he does not yet have the knowledge of a discerning intellect, but when all his senses lie in foolishness, and yet you offer him thus or by his own will, not considering his consent in this, you have not done right in offering a ram in this way. How? If a man offers a ram to my altar; if he has not bound him strongly with ropes by his horns, does not the ram flee? So also if a father or mother offer their child, who is a ram, to my service. if in this they pay attention to the will of the one who is his horns. nor with diligent guarding, nor with supplication, nor with entreaty, nor with exhortation of all diligence which are understood to be the ropes of his binding, since by all these the child must be provoked to the consent of a good will; then if he has not been approved by these examinations, he certainly flees either in body or mind, unless God guards him in his wonders. But if you, O man, confine that child in such great custody of bodily restraint that he cannot free himself from the pressure of his rebellious will, then in all the fruits of both body and soul, because of that capture which was unjustly inflicted on him without his consent, he appears to me dry. Then I also say to you, O man, who are the author of this binding: I have kept a green field in my power; did I, O man. give it to you, and would you make it sprout

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and what fruit do you yourself desire. And if you sow seed in the field, can you produce it into fruit? No. For you neither give dew, nor bring forth rain, heat, nor humidity; by all which means a suitable fruit must be produced. So also is a word moist in hearing, and you are not able to infuse the dew of compunctions, nor the rain of tears, nor the moisture of devotions, nor the heat of the Holy Ghost, in all of which the fruit of holiness must germinate. And how dared you touch the delicate and sanctified one so rashly in baptism; as to deliver him without his will into the tightest grip of a yoke to bear my yoke. Whence he has become neither dry nor green; because he is neither dead for ever, nor alive for ever. And why not so oppressed, which is useless for both? Nor is my miracle to strengthen him so that he may remain in spiritual life to be expected from men, not his sin, in offering him to me without his will. But if any one, whether father or mother, or him to the present, should say: I promise to God that by my skillful guardianship they will have brought him up to an intelligible age; then they too, because they have shown their devotion to the extent of their ability, should not offer him either by his will, nor should they allow him to attain to servitude, which they themselves cannot bear to attain to. But he who willingly wishes to make his devotion to me sufficient, should be vigorously exhorted to do so, and no one should be exhorted in person, but should be withdrawn from his good intention. For if anyone withdraws any of those who desire to follow me from his purpose, he commits sacrilege, because he has broken my covenant in his mind, and therefore he will give an account of it in a just judgment; if he persists in this inflexible wickedness, because he has no one willing to serve me: which he should not have done, as it is written: Nothing devoted to the Lord, whether man or beast or field, shall come in, nor can it be redeemed (Lev. xxvii). What is this? When any panting soul, with the full duty of knowledge, so touches a good sense in a man that he destroys some thing: This is becoming to the honor of God. And thus with good devotion and just reverence that man promises him to God, offering him that of his desires. And this yoke is thus offered to God as a dowry of sanctification. How? Because God, seeing in that man a will building up, thus receives him with the ring of sanctification, just as a husband is wont to secure his bride with the ring of his betrothal to himself in a covenant of binding him lest he should ever let her go. Wherefore God has taken up that will by the manliness of the soul of man, who so binds himself that he has left what he has, and who divides to God rather than to himself what he possesses, then the bond of this kind of consecration will remain so, nor will he abandon his devotion. Why? Because man's knowledge has known him, because his good sense has understood them, and because his will has built it up to the honor of God; and therefore whether it be a man who has thus offered himself to God, or a man who has in the same way offered himself to the honor of God, or a field that produces fruit which is also thus consecrated to God, nor one that produces who asks for it, should be held back under a lower recompense, lest the honor of God be regarded as a contemptible estimation. But just as no one is to be forced to turn from the secular way to the spiritual path against his will; so also he who has undertaken my service with the devotion of his will, and afterwards, despising it, has neglected it, must be recalled by just judgment to receive it. How? If he has equal rulers and spiritual masters who have my zeal, they must recall him to my service, and they will do this first by supplication, exhortation, and bland speech, anointing him, and then by beatings and the constriction of cold and hunger and others, so

that, reminded by these miserable things, he may recall the infernal punishments to his mind, and the father who feared him to have abandoned them, so that he may return, so that it is written in the Gospel also about them: Go out into the highways and hedges, and compel them to come in, that my house may be filled (Luke 14). What is this? You who are a spiritual shepherd and a just ruler and a right teacher, come out of your former manners which adhered to you from your first parent, and go into the strait and narrow way, and bend into the composition of the precepts which the most just men have composed in the texture of the Holy Ghost; and consider most keenly in my zeal those who, living under your command and jurisdiction, have either undertaken or vowed to observe the holy purpose of my covenant of their own free will and not through the unjust coercion of another man, and when afterwards, despising it, they desire to return to their old vices: this appeal of the church may be filled with sweet and bitter corrections, both from those who are vigorously rebuked and from those who are gently admonished, since others are to be called to life in different ways. How? As they are to be called by diligent admonitions. How? As a diligent shepherd seeks out a lost sheep, so too spiritual ones must seek with much diligence, forcing them with life skill and skill to return to the house of righteousness from which they have left or wanted to leave, so that the church may be filled on the one hand with sheep who have been rebuked out of love and on the other with sheep who have been gently admonished, and thus be led to the heavenly pastures. But those who are then so obstinate, that neither because of the corporal chastisement which is inflicted upon them by their superior teachers in my zeal. God neither because of fear nor because of love, my blood-born sons who for their own sakes suffer, who want to be men, but want to correct my most faithful friends, but run to pollute them with their own rottenness; then from my friends they must be expelled lest they contaminate my flock like wolves, as my friend Paul exhorts, saying: Put away evil from among you (1 Cor. v). What is this? You who are at the height of government, and who remain in humility of subjection, expel that evil from you which, despising my fear, contradicted me, the Creator of heaven and earth, expelling it from you with such strong examination, that it does not take root in your conscience, nor does it put its pestle in your company, nor does it delight in the pledge of good works in you become worthless. But whoever from these will return in repentance, even if I, the Creator of his course, come, I will nevertheless receive him because I judge all things justly. Because he rightly hides by withdrawing the judgment of his heart, saying: Unless I feel that I am going to die, I will not turn from worldly causes, and thus he delays his turning until the expiration of his soul, and when he can no longer breathe, he tries to renounce the world, despairing of being able to have the present life any longer: here he deceives his soul, since his turning is deceiving, he did this by playing a fool, as fooling is also understood. But he who is already close to death, with all his heart has renounced the world because of his sins and because of my love, namely, that he should live ardently desiring to serve me; truly his devotion with all his desires. For which I undertake, and see his glory with all his heart. Let it be, when he touches his sins so that he weeps bitterly for his transgressions, and he does this with a simple eye because I raise myself up to anger, nor do I deny him the heavenly inheritance, according to which David in the Spirit, behold I know that you are my God (Ps. cv.). What is this? In whatever light of my life any brightness of the heavenly illumination in my mind, which lies in darkness, has shown itself by divine grace, so that in the bitterness of repentance for

my sins and in the wounds of my burdened heart I will call upon you who grant the remedy of your piety to all who call upon you with a pure heart; then in the same visitation I knew that you who mercifully work these things are my God? What is this? When by your grace you have brought me to this, that I know you my God in works of justice, so that in works of iniquity I condemn and repress myself: then you receive me simply seeking you, and crying out after you with tears and knowing you in the freshness of my soul, you are the body who can do these things; then I crush that body of mine in true repentance, and make it as if for nothing. And I find the means of its sins. How? Because it has known me to serve God. How? Because it has abandoned its sins, and therefore. How? For he will see that those things which he has previously committed with ardor in evil desire were in vain. Wherefore let no one neglect to seek the remedy of repentance, because if he has neglected these beginnings in the body, let him nevertheless strive to find it even in his last time, and I will receive him to salvation, because although there are great filth in sins, yet for the sake of my Son he is washed in pure repentance, except for him who has spoken blasphemy against the Holy Ghost without repenting, and who himself, because these two are as it were one. I do not know these in the glory of the heavenly life, as it is written in the Gospel: But all sins of blasphemy shall not be forgiven. (Of the excess flesh, or all lust, or because it has been done by ritual, or by other similar vices, or blasphemy which is in the worship of idols where the true God is unknown and a false image is adored, or the invocation of demons where the true God is known, and yet in the perversity of men the devil is invoked: all these will be forgiven to men in pure repentance, when through the compunction of tears from the inmost heart they have faithfully sought the true God who mercifully bestows his mercy upon all who call upon him. Because, however long-winded, yet if they do not altogether cast off God who reigns in authority and power in the world, they will persevere in the command of help, so that I will never look back from this perversity, but with a fixed heart and soul consenting, saying: What is this that is called God? For God has no mercy or authority, as He wills or that He can cleanse Himself by His sins, or be saved in any way. These blaspheme God, and for this reason, because of the wickedness of their hardness, if they persevere in this way, they will not receive the remission of blasphemy, because the understanding of their heart is so They suffocate, because they are unable to sigh upward, because they have Him by whose mercy they should be saved, as if they had nothing, as David also testifies, saying: The fool said in his heart: There is no God (Ps. xiii). What is this? By foolish speech, he who was void of wisdom and understanding, denied God in his heart,

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and was also foolish to know Him. How? Because he neither wanted to know nor understand the true God, when he said in a hardened sense: What is God? There is no God. And what am I? I do not know what I am. He who says this is foolish, because he does not have the true wisdom by which God is known. But whoever has not falsely known God reigning in His power, this one is wise, although he is a sinner. Wherefore whoever has this fixed in his heart, despairs of God's mercy, saying: God is nothing, I do not know Him, nor do I know Him now, and I deny Him, because He has denied Me. And therefore he will not rise to life, nor can he have any joy, because all creatures forsake Him, because he considered their creator as nothing. But he despairs of the greatness of his sins, so that because he has set before greatness, and their later salvation, he is

an unbeliever, and therefore to a life contradicted. But if anyone, led by teeth, has truly sought mercy, for I cast away no one who turns to me with a pure heart. But if the darkest storms of this blasphemy and despair have fallen upon any man, and he himself neither in his heart nor in his will, nor in the taste of the perverted taste has consented to them, but is greatly tormented in this struggle, then if he perseveres in the same struggle, strongly resisting, I will quickly help him. And because of these heavy burdens let him no longer doubt, because against the greatest storms I call him a most valiant fighter, and I will help him more quickly and have him as a friend, because for the sake of my love he has nobly overcome such adversities, patiently enduring. But just as he who wants to know me true does not rise to life, as he wants to know in his heart does not rise to life, as the speaker if so, neither does he who The body is in death, so also he who does not wait for that separation which was established for men: but separates himself without any mercy. Whence he falls into perdition, because this kills him, in which he should have repented. For he who separates from man that which I have placed in man, subjects himself to a great debt, as my Son shows in the Gospel, saying: You have heard that it was said to the ancients: You shall not kill? But whoever kills will be liable to judgment. (Matt. 5). What is this? You who want to place your foot on the foundation of the rock, note that you perceive by that sound which comes from the root of rationality, because in the words of Scripture which have that sense which the finger of God gave, it was demonstrated to those who preceded you in antiquity, that they should not divide in man what was joined in him by divine disposition. What is this? Because he who forbade Adam the tree of the knowledge of good and evil, saying: In whatever day you eat of it you shall surely die. (Gen. 11). There also through Moses he spoke to his son-in-law: You shall not kill , nor shall you destroy what was made in the image of God. But as Adam, having transgressed the commandment, deprived himself and his race of the life of salvation, so also man who destroys the work of God in man, cuts off the faithful generations of the works of salvation from his soul and from his body. From this also, making himself guilty of the judicial sentence, he goes into the exile of mercy. Wherefore, having done this, he already sends himself many calamities, namely, separating that which is mine, because body and soul are conjoined together in separating. And in whom, with the great gravity of sin, he kills himself in another, why then does he send him into the dust where he should have dissolved his crimes. For he who kills himself, being lost, imitates the angel, who, finding the first iniquity, delivered himself up to perdition and killed himself in death. How? Because he envies God; who had times, and will not receive an end, and who rules all things that are in heaven and on earth. And as that proud devil would not look upon me, he cast him down to perdition, so neither does that man know me He deigns to tear himself apart violently; whence he falls into death, just as he himself has cast himself into perdition. For before he fell, he tried to fly, his iniquity above, which he wished to raise in the winds. Whence also in this presumption, he himself from happiness to unhappiness, in order to ascend from lower to higher things, and in order to build up the excellent virtues for burning, beginning and persuading good works, the will. Wherefore let not a man who has both body and soul, who can do good, and who is able to repent, kill himself, lest he afterwards receive that place, where he can have neither work nor repentance, just as the devil who killed himself was cast down into Tartarus. But he who sees with watchful eyes and listens with attentive ears, let him here give my mystical words a kiss of

embrace which emanate from me while I am alive.

SIXTH VISION.

SUMMARY. — Of the venerable sacrament of the body of Christ. That the Church was united to Christ in his passion and adorned with his blood, and suddenly souls arose. That God the Father in the humility of his Son overcame the ancient serpent, not in power. The words of the Psalmist. That the Church, growing, offers her dowry devoutly to God before the angels: and the depth of the sacraments was revealed by the inspiration of the Holy Ghost, and the likeness of gold. That when the priest approaches another to sacrifice, great brightness shines upon him ingesting

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the nectar of the heavenly things shines forth. That in the sacrament of the altar, bread, wine and water are offered. He remembers the words of his Son for salvation. Wherefore he who is present in the sacrament does not forsake the help of God, remaining serene until the mysteries are completed. Sermons of the same sacraments iradati. That which is said of the conjunction and mysteries of the sacraments draws upward invisibly an unbreakable point, and sends back the true flesh and true blood made. Comparison of ointment and amphyro- to the same thing. Why man cannot visibly receive this spiritual gift. That they faithfully offered to the priest in the same thing and with humble devotion. Offering and burial. Of the resurrection and approach and flying. That the true manifestation of the mysteries of the nativity, passion and burial. Earth. Paths to the pension of Christ, in the sacrament of the altar, as they appear in a mirror. That a faithful man should long say: and Forgive us our debts, as we also forgive our debtors; and such a passion of Christ in the mercy of God the Father will appear. That the great offering of raw flesh appears except in the great mercy of Christ in the mercy of God the Father. While the song of the innocence of the Lamb is sung, faithful men communicate so that, cleansed from transgression, they may be restored to maternal devotion. The words of Solomon in the Song of Songs. How are the words of the Lord spoken to the disciples at his supper about the same mystery to be understood. The words of David on the same subject. That that sacrament, cleansing all filth, must be worshipped down to the last man. Likewise the words of David on the same subject. Why are bread offered in the sacrament of the altar. The words of Moses on the same subject. Why are wine offered in the sacrifice of the altar. Words from the Song of Songs on the island. Why should water be present with wine in the sacrament of the altar. Words of Wisdom. Likewise from the Book of Wisdom. That Adam before sin had pure blood, but after transgression he scattered it in the field of impurity. That those who receive the body and blood of Christ are made visible with much sweetness. The words of Solomon on the same subject. That at the invocation of the priest on the altar, the sacrament and blood of Christ are perfected. That the first in man of the day, up to the known office, is the miserable duty of his will, according to what Christ exercised for himself. That God's office can be exercised in man of the day, up to the full, according to the necessity of the time. That all should communicate fasting except those who are placed in the oppression of death. That the devil fell without the suggestion of another, but man, because he was weak, fell at the persuasion of the devil, was lifted up by God. That in the perception of the body and blood of the Lord, not quantity but

holiness is to be considered. A comparison of great things on the same subject. That there is no doubt that the true body and true blood of Christ are on the altar. That in the sacrament of the altar three things are spoken of in the name of the Trinity: bread, wine and water. That a priest who neglects these three things in the sacrament of the altar through negligence or forgetfulness, is to be severely punished. How The body and blood of Christ are distributed to the people. That the priest uses these vestments and these words in the sacrament of the altar, according to what the ancient Fathers condemned. The words of the Lord to the negligent priest. That the priest, because he has been expelled from the altar, should not depart from the altar fasting after having been expelled. That the priest should not use many and long speeches in the sacrament of the altar, according to the ordinance of the former masters. They communicate in five ways. Of those who are bright in body and fiery in soul. Of those who appear pale in body and dark in soul. Of those who are hairy in body and soiled with much impurity in soul. Of those who are surrounded by the sharpest thoughts in body and appear to be lying in soul. Of those who seem to be thirsty in body and blood in soul as if they had fallen into decay. Of those who approach this sacrament with a devout mind and pure faith, and of those who approach it with a contrary heart and wavering mind. The words of the Apostle. That the sacrament of the altar is to be handled and guarded with great care and solicitude by the priest and the people is. That the mystical secrets of the body and blood of the Lord are not to be kept secret. That the ministers of the Church who enter not by way of the door but by detours; because they are bitter and mocking and unpolished stones, are initiated into the devil and Baal, and strive to wound Christ, to complain of the crucifiers. That the same ministers of the Church should be restrained by the example of the apostles with all diligence, to complain of all. To abstain from uncleanness. The words of Moses on the same subject. That a priest should not have a husband. How the devil is a priest of priests. The words of the Law on the same subject. The words of the Gospel on the same subject. The words of the Apostle on the same subject. Likewise Paul on the same subject. Of the three kinds of eunuchs. He who is unable to restrain himself, neither a priest nor another priestly minister becomes on three occasions. That a dear dowry was granted to those who were previously married, but later separated from each other, to hasten to the priesthood in the primitive Church, and why it is not now granted. The likeness of a king on the same subject. That the immature and unprotected should not receive the Church: and one should not presume to desire more. That from all the Christian people, good priests, raised of intellect, and having the integrity of the limbs of a man's mind are to be chosen. That the seeds should not be hastily brought to the altar office. That a man is in no way induced by a seminal garment, nor the seeds of a man, unless compelled by some great necessity. That sorcerers of women, and on the contrary. You of sorcery, or in others dressed in great water, both of a woman and of a man, contaminating themselves, and sorcerers of cattle, God judges strictly. Of the pollution that occurs to those who sleep, Words of Moses concerning the same. He who burns in lust by lot, submits no intention to his ardor. Burdened by various vices, refuses to the mercy of God in the confession of the above. That the remedy of purification and in the antiquity of the Father has long been foreshadowed. He who refuses, confirmed by his sin, deceives himself. That it is made to God in the presence of the elements. That no one despairs because of the weight of his sins. The gospel of the same. That sins both by volitional and by the body of his own. The

gospel of the same. That sins are rewarded by. Priests by beseeching and coercing the people by warning them about confession. That priests use the teaching to God, not showing it to the people, not priests but the ignorant receive it. That the elements before God use it over the iniquity of priests, and the iniquity of the ignorant receive it. That priests have the power of binding and loosing. The words of the Gospel concerning the same. That no one is without reasonable guilt of the one binding. That if anyone is bound, he should seek a release for the sake of the honor of God. That the rebels, unwilling to return to Christ, and hardened, seeking no mercy, imitate the ancient serpent. The words of the devil. That men were brought back from the darkness of unbelief by the incarnation of the Son of God. And after this I saw when the Son of God hung on the cross- A by wealth and power was brought to him, and he says, that the aforementioned female image, as it were, shining with the blood that flowed from his side, was poured out with joy; to him by the will of the heavenly Father

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was associated with a happy betrothal, and his flesh and blood were nobly endowed. And I heard a voice from heaven saying to him: This, my son, is your bride for the restoration of my people; to whom she herself is regenerating. And when the same image was now thus advancing in its strength, I saw it as if it were devoutly revisiting its dowry, humbly showing it to the heavenly Father and his angels. To celebrate the divine sacraments, he approached that altar, and I saw that suddenly a great serenity of light, coming from heaven with the service of angels, shone around that entire altar, and remained there until the priest, having completed the sacrament, retired from the altar. But even there, when the gospel of peace was recited, and the offering that was to be consecrated was placed upon the altar, when the priest was chanting the praise of Almighty God, which is: Holy, holy, holy, Lord God of Sabaoth, and thus beginning the mysteries of the ineffable sacraments, suddenly a fiery flash of inestimable brightness, opened heaven, descended upon the same offering, and so suffused it all with its brightness, that it shone. And while it was thus irradiated with its rays And while it was shining forth, it raised it invisibly to the secrets of heaven, but again it repulsed that beauty upon the altar itself, as if a man draws his breath inward, and again sends it out, although in the sight of men they appeared as bread and as wine. And when I looked at these, immediately the signs of the birth, passion and burial, as well as the resurrection and ascension of our Savior, the Only Begotten of God, appeared as in a mirror, just as they were accomplished in Him when He was the Son of God in the world. But while the priest was singing the song of the innocent Lamb, which is the Lamb of God who takes away the sins of the world, and was presenting himself to receive holy communion, the aforementioned fiery flash returned to the heavenly realms, and thus, with the heavens closed, I heard a voice from him saying: Eat and drink my body and blood, my Son, you are prepared to be destroyed. And while I, like the rest of the people, approached the priest to receive the sacrament itself, who, in body and soul, was radiant They were fiery; but others were pale in body and dark in soul, and were filthy with much impurity of human pollination. But some were seven in body with the sharpest thorns and appeared lepers in soul. But others were bloody in body and in soul they seemed like a putrid, foul corpse. But from all these, while they perceived the same sacraments nakedness, some were as if suffused with fiery splendor, while others were as if obscured by a dark cloud. But after the

completion of the sacrament, when the priest retired from the altar, the aforementioned serenity which, coming from heaven, had shone around that whole altar (as has been said), rose up to the heavenly One from the secrets of the heavens saying to the heavenly One: Christ Jesus the true Son of God hanging on the tree of his passion; the Church, associated with him in the secret of the heavenly mysteries, is endowed with his purple blood. As she herself demonstrates; when she frequently approaches the altar and asks for her dowry, and considers most attentively how much devotion her children approach the divine mysteries and receive them. Therefore it seems that the same The Son of God hung in the ark, because the aforementioned image of the woman, like a luminous splendor, is advancing rapidly from the ancient plan; because by the same innocent Lamb she was brought into him; because by the same innocent Lamb she was carried to the altar of the cross for the salvation of men, the Church in divine secret, suddenly appearing in heaven through the deepest mystery, was joined by the highest majesty to the same Only-Begotten of God. What is this? Because when the blood came out of the wounded side of my Son, the night of salvation of souls arose. Since that glory from which the devil and his followers were expelled was given to man, when my Only-Begotten, undergoing death in a temporal way in the ark, led faithful souls to heaven after being stripped of hell, so also that in his teachings and in those who sincerely followed them, faith began to increase and be strengthened; so that they might be heirs of the heavenly kingdom. Whence the image of his side flowed with the blood, the will of the heavenly Father was faithfully joined. How? As a bride, subject to her bridegroom in the service of subjection and obedience receiving the gift of fertility with the love of the covenant from him in the procreation of children, that he may bring them to his inheritance; so also the Church, the Daughter of God, in humility and charity, receiving from him for the restoration of life, transmits them to the heavenly. Hence she is also nobly endowed with his flesh and blood; because he himself, the Only-begotten of his God, or his blood, in the most excellent glory, bestowed upon his faithful who are both of the Church and the children of the Church, so that they may possess life in the heavenly city through him. How? Because he himself gave his flesh and blood for the sanctification of believers, as also the heavenly Father delivered him up to passion for the redemption of the peoples, thus conquering the ancient serpent in humility and justice through him, and not wishing to overcome him with his power and strength, because God is just, not desiring iniquity, as

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p The psalmist speaks, saying: Blessed is the man who does not walk in the counsel of the wicked, and does not stand in the way of sinners, and does not sit in the seat of pestilence (Ps. 1). What is this? He did not sit in the seat of pestilence (Ps. 1). Showing many and diverse signs of the love and selectivity of his creatures in his own creatures. Just as also the incarnation of his Son dripped the sweetest drop in much sweetness, when the heavenly powers built in him many edifications, through which man would return to the heavenly kingdom, which is not obscured by any shadow of death. And so also in the heavenly Father himself the most powerful powers of all the virtues were manifested. Because through his Only-Begotten he manfully killed death, and broke hell; and on the last day he turned the world into another and better newness. Whence also by the diffusion of his heart he does not walk in wavering paths they caught the evil spirit. How? Because they wanted to divide the truth by a lie. How? They wanted to oppress what was of the hour; and they made

the ancient serpent who makes impious. The seven could not and should not not be, in that there is one. Wherefore the devil is also a liar. For he departed from God, abandoning life and finding death. And so also God did not stand in that way which sinners mark the path, because, rejecting the way of Adam, he did not love his sin; but he cast him out of paradise, seduced by the devil. Nor did he reign in the power of that iniquity, just as the whole human race is involved in death, sitting in the shadow of death, when the human race proudly abandons the truth. What is this? For God did not resist either the diabolical presumption or human negligence by his power so much as to cast them down by his strength. How? As if there were two fighters and one surpassed the other in stronger strength; the stronger one would certainly demonstrate greater combats in his own ability to the weaker one, would subject him to him when he was confused, and would not yield to him in anything. But God did not do so, because He resisted the work of His own iniquity, namely, sending His own into the world; who in His body with the greatest humility brought back His lost sheep to heaven. How? Because He emanated blood appearing in the heavenly secrets: how? Because souls were sent forth through the perdition of man and were restored to life. How? Because the Only-begotten of God, being the life, offered Himself for the redemption of the human race to the passion on the altar of the cross. Where also, as you perceived with true hearing the voice resounding from the heavenly secrets, He chose the Church as His bride to be the mother of the believing peoples for the restoration of salvation. It is evident that He would transmit them to heavenly things without stain by spiritual regeneration. But in the aforementioned image, already in this way, you see a kind of altar, to which She frequently approaches and there, devoutly revisiting Her dowry, She humbly shows it to the heavenly Father and His angels; because the Church, as has been said, is soon shown to you as a clear demonstration, receiving increase in blessed and most powerful virtues. By the inspiration of the Holy Ghost, the sanctification of the mystical altars arose as a priority in the depths of the faithful. Where the same Church, placing her dowry in the footsteps of her examples, placing her dowry, namely the body and blood of the Son of God, considering with the deepest devotion: She offers to the Son of the deep in the sight of the living and burning lights, namely, the heavenly citizens, in the subjection of the most humble obedience. What is this? For as the flesh of my Only-begotten was born in the uncontaminated womb of the Virgin Mary, and was given for the salvation of men: so also now his flesh is frequently given in the incorruptible integrity of the Church, increased for the sanctification of the faithful. For, as the goldsmith sometimes unites the lump of gold with fire, melting it, and sometimes dividing what is united, so also I, the Father, in an offering now glorified, and now glorified, through the sanctification of the Holy Ghost. Whence also when the priest, clothed in sacred vestments to celebrate, with divine ecstasy at the altar, what angels coming from heaven, shine around that whole altar; Because as the procurator of souls, I am girded with the sacred girdle, and as I approach the life-giving table of the innocent Lamb, suddenly the great brightness of the heavenly beret, driving away the density of darkness, with the introduction of the heavenly spirits from the secret of heaven, shining everywhere, radiates that composition of sanctification. Because there the refreshment of souls is exercised for the salvation of believers. How? Because when the Church, through the voice of the priest, receives her dowry, which is the body and effulgence of the blood of my Son, so that she herself may be fit for the salvation of souls by the blessed birth, because she also received an increase in the outpouring of

peoples; then I am to her an unfailing light, the place of the blood of the same my Only Begotten, shining in my holiness. For when the priest upon the sanctification of my altar offered nothing of bread and wine in the supper of his death when he was about to pass from the world, then I see that my Son himself showed nothing of this in the hour of his passion, when he was about to die on the wood of the cross, designating that I should always have the same passion before my eyes, nor erase it from my most acute vision as often as I could. The offering of the sacred sacrifice through the priestly office is nothing C D But also because the dignity of chastity was not a human enclosure of virginal chastity, it was not of human nature, but of divine power: therefore this can also be, that the blood of my Only Begotten Son from the bread of wheat, and his blood from the wine of fire with water in sanctification, the prophet later through my faithful servant Joel, the grain and the wine will remain: And the floors will be filled with grain and the wine presses will remain. And the year will remain for you, which the locust has eaten, the caterpillar, and the mildew and the caterpillar. My great strength which I have sent among you. And you will eat and be satisfied: and you will praise the name of your God who has done wonderful things with you, and my people will not be ashamed forever (Joel. 11). What is this? By the wonderful disposition of God, the fields of the believing Church will be filled with every good thing. Since I give the fruit of the wheat into the flesh of my Son, so will they be recalled to their homeland: the very contritions will abound, in which I lead the lusts of the flesh, the liquid of fire, into the blood of my Only Begotten Son; giving them also the oil of the musk-bearer. Because now? Because also the oil of the musk-bearer. Because I will restore to you the strength of your circuits; whom the locust of forgetfulness has eaten through the unbelief of ignorance, namely where wickedness first arose in the sons of Adam. So that they had the fruitfulness of my justice in this way in forgetfulness; as the good forgets the food of its necessity after it has transfused it into its stomach, in its impiety tearing apart my justice, as the locust also gnaws at the fruit. How? Because where the locust of negligence, through the indifferent benefit of the mind, takes away the good fruits, the stinking caterpillar wraps itself in the dung of impurity. Since such men, involved in the filth of the ungodly ignorance of knowledge in themselves, in magical arts, and in the inspection of the creatures of the Creator, in the fortuitous cases of human affairs and in the most vile stench of murders and fornications; thus they feed themselves on these things, as the caterpillar feeds on mud. How? Because where the caterpillar loves the stench of filth, there also the rust of bitterness consumes the metals of faithful splendor, because those men, being contrary to the justice of God, work to tarnish it in such a way that rust is wont to take away the beauty of metals. How? Because where the rust of bitterness affects the brilliance of good deeds, there also the caterpillar corrupts the virtues of men of much usefulness by the harmfulness of action. Since such men, the most illustrious virtues, such as simplicity, chastity and strong constancy, because the Holy Ghost radiates in all the greenness of happiness; by casting them away from themselves by the malice of their wickedness, they try to destroy them, just as the caterpillar diminishes the usefulness of herbs. And in all these is declared my greatest strength which by the greatness of its power overcame your diabolical ones, when I sent it into you for your salvation. How? I, the Father, sent my Son into the world in bodily nature from the Virgin, that I might dwell in you, and you in me, when also the Son, going to bless, gave you his own body to drink. Wherefore eat this sacrament devoutly for your salvation, feeding yourselves

happily by it: and therefore through the grace of my mercy you will be satisfied from the hunger of the perdition of the soul. Since also my Son brought the medicine for your wounds in repentance, and because also the bride of my Son arose in all justice and truth: therefore you will faithfully praise my name (who in the true Trinity, one God, governs you, showing you my wonders, namely, rescuing you from the power of the devil). And therefore my people will not be confounded by the confusion of death in the future eternity, which it would lead. And you see that the aforesaid serenity remains on the altar until the priest, having completed the sacrament, removes them from the altar; because that serenity, namely, of the eternal vision, is so clearly shown in those wonderful things until, having completed the mysteries of the same sacred office, he who is the dispenser of those sacraments, withdraws from that sanctification and completes the secret mysteries. What is this? Since it is fitting that the divine majesty should manifest its power most fully in those most blessed sacraments, and that even while he remains in honor in those things that pertain to God, the help of God does not abandon him. But there, too, after the Gospel of the Father has been recited, and the offering that is to be consecrated is placed upon the altar, when the priest begins the praise of Almighty God, which is: Holy, holy, holy in the Lord God of Sabaoth, Holy, holy, holy in the Lord God of Sabaoth, from thus the mysteries of the ineffable sacraments begin, suddenly a fiery flash of inestimable brightness, heaven opening, descends upon the same offering; because by the power of the living breath uttered in the oracle of the king, and by the fruit of the brightness of life which is to be made white in sanctification, imposed on the edification of the wall of God, when the same punished truth emits the sweetest sound in praise of the Creator of all, with the threefold invocation of the anointing of the same ruler of hosts, and thus begins the hidden radiance of the dawn, namely the Son of God incarnate from the Virgin, suddenly the impervious serenity of incomprehensible height, with the most clear tabernacle open, bends over the mysteries of the sacred sacrament, and so permeates it all with its own brightness that the solar light illuminates that thing which the circle transmits to its own; because it again, winged, permeates the same in the power of the Father so that the radiant radiance enters the thing

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upon which it casts itself. What is this? The bride of my Son, offers the offering of bread and wine on my altar with most devout intention. How? Obviously, by the hand of the priest, admonishing me with faithful remembrance, that in the same offering I will offer the flesh and blood of my Son himself. How? Because the passions of my only-begotten Son are always visible in the heavenly secrets: therefore that offering to my Son in my burning heat is so united with the deepest admiration, that his flesh and blood are made with the most true certainty, from which the Church is strengthened by happy vegetation. For the aforementioned brightness, as has been said, irradiates that offering, raises it upward to the secrets of heaven, invisibly, because it has planted its own tongue, it pours forth the sacrament upward with its illumination, upward as if to those hidden things that mortal eye cannot see, it sends it back upon the same altar, because with a respect of condescension it most sweetly places it upon the table of sanctification; as when a man draws his breath inward and again exhales it outward; while he himself, by the wonderful disposition of God, sends the breath of the living vegetation by which he lives, into himself and again, so that he may live, brings it out of himself. Thus that offering made true flesh and true blood, although in the sight of men as

an illusion of bread, so also that height of the sacraments is a firm height which no one can cast down. For as blood truly thrives in flesh and blood while man lives in the body, so also is this mystery in bread and man where it is truly worshipped by celebration. Thus also appearing to men: because as the blind eye of man cannot see God perfectly, so also man is not able to behold these mysteries bodily. For as man sees the body of man and not his spirit, so also man can perceive the appearance of bread and wine and not these sacraments. What is this? The brightness which appeared over the body of the Son of God in the sepulchre, raising Him from the sleep of death, this also on the altar over the sacrament of the hearts, that of the blood of the same My Only Begotten, responds, touching the anxiety in the sight of men, that they cannot see His holiness except in the appearance placed and of wine according to which the divinity of the Son of God which was in Him was thus covered over to men: that they could not see Him except as man, conversing with them as man, but yet without sin. What is this? I who created all things: when the aforesaid offering is offered to Me by the Church through the priestly hand, I receive it graciously. For as the Divinity shows His wonders in the womb of the Virgin, so also in this offering He demonstrates His secrets. How? Because the flesh and blood of the Son of God are manifested. How? For while that offering is drawn upward invisibly as in a point by the power of God and sent down again, so is it fostered in the heat of divine majesty, that the flesh and blood of the Only Begotten of God is made. The same mystery to men who do not perceive with their carnal senses is as if someone had wrapped the most precious ointment in simple bread, and put sapphire in wine, and I had turned it into such a sweet taste that in your mouth, O man, you could neither distinguish that bread with the ointment nor that wine with the sapphire, but you would only feel a sweet taste; because my Son is sweet and gentle. What is this? He was anointed with the most precious ointment. How? Because with holy humanity, which is his own, which is so precious human wounds, which with sweetness, so that in the perdition of Adam they would neither rot nor stink, when they come together to him. In this respect, however, the divinity is noted which is in the same Son of mine, who, being the cornerstone, is gentle and humble, since he did not take root from the root of human flesh which is of man and woman, but in my warmth was miraculously incarnated from the most sweet Virgin. Whence also his flesh and blood are to be believed sweet and pleasant to take. But you, O man, cannot take this spiritual gift so visibly as if you were eating visible flesh, and drinking visible blood, since it is invisible: but even your living spirit in you is invisible: so also this living sacrament, existing invisible in this oblation, rose from you invisibly in my womb of the Virgin, so also and now the flesh of my same Only-begotten Son ascends in the sanctification of the altar. What is this? For the sacrament of sanctification, which exists invisible, receives invisibly this which is invisible in this obligation, with the body of man which is visible receiving visibly this offering which exists in the visible sacrament, so nevertheless one sacrament for those existing, just as God and man are one Christ, and as the rational soul and mortal flesh exist in man one man; since the man who looks at me with reciting faith, when he receives this sacrament, faithfully receives it for his sanctification. What is this? My Son miraculously never boiled with the delight of lust, always remaining untouched; because he was the most delicious vessel of the Virgin herself: in which the Virgin herself was incarnated. Wherefore I did not permit the vessel of the most sweet Virgin herself to diffuse in the heat of ardor: because in him my Son miraculously received a

human body. But that the most blessed Virgin herself heard the true address through the angelic speech in the same secret and from there held up the sighs of her mind, believing, when she said: Behold the handmaid of the Lord, do unto me according to thy word (Luke 1), soon conceiving the Only-begotten of God by the coming of the Holy Ghost; indicates that Almighty God is to be invoked through the words of the priest in the priestly office. So that

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the priest, believing in God with all his heart and offering him a pure oblation, will give the words of salvation in obedience of humility, where he also transfuses the heavenly blood of pious Redemption with the wonderful power. How? Because the Son above miraculously for humanity in the Virgin above miraculously and now this offering is miraculously made his flesh and blood on the altar. Whence this sacrament is whole and whole, existing invisible and visible: as also my Only-begotten is whole and whole according to his divinity invisible, and according to his humanity visible, remaining in the world. For as a bird's chick comes out of gold, and as a flying worm rises from a tiny grain, when the animal flies away that from which it arose remains: so also in the offering this truth Bacteria of being born of a Virgin and suffering on the cross and buried in the tomb, and also rising from the dead and ascending to heaven, namely of him who came to earth for the salvation of men, shine with the purest brightness in the same sacraments, so that even when the same Only-begotten of God was temporarily in the world with them, by the will of the Father for the redemption of the human race, he suffered them in his body. What is this? Because it appears before my eyes what my Son has suffered in the world for the love of man; since the birth of my Only-begotten and the burial, the rising and ascending of my Only-begotten, the death of the human race that sets. Whence also they shine in the heavenly bodies in my body, because I have not forgotten them, but until the end of the world they will appear before me like the dawn in great brightness. What is this? For in that passion, even to the end of the world, I foresee all those who will believe in it and those who will reject it; for it will always shine before me, as long as man must say what my Son taught his disciples to pray to God, as it is written: And forgive us our debts, as we also forgive our debtors (Matt. vi). What is this? You, who have everything in your power, look at the shedding of that blood which was shed for the human race, and forgive us who are the Son of your transgressions, our debts which we should have paid to you, but did not do because of the incarnation of our heart. What is this? Because since in baptism we do not fulfill the transgression; because the commandment, like Adam above and innocence abhorred, like Adam in paradise. But you did not obey and the garment of innocence our body requires, but release us from our transgression according to your piety; as we also who foresee have, yet because of the evil in us we have, yet because of the love of our Savior we forgive from the heart what they have brought upon us. How? For those who should love us. How? For those who should love us and love their fellow men but disturb us, who by this do not love you but neglect your commandments, we do not persecute them according to the evil they have done to us, but looking to your judgment, we do not avenge ourselves on them as much as we can; so also do you, O God, be merciful to us; for you are just and honorable. You therefore hear, O man, because as long as you are to be helped, and as long as you can help other men, He will appear, and so long also His flesh and blood are preserved on the altar to be received by believing men for salvation and for purification in their

world. For when My Only Begotten was in the world bodily, His body is in the nourishment of the flesh; whence also and now His flesh and blood are consecrated on the altar in the offering of grain and wine, so that thereby faithful men may be refreshed in soul and body. For the same My Son has wonderfully redeemed man from the perdition of Adam, and now also He mercifully absolves men from the daily evil into which they frequently fall. For in the consecration of the aforesaid offering, whatever my Son is in his flesh for the redemption of man bodily, appears, and I do not wish to conceal this; because I draw his elect upward to the heavenly places, so that through them his body may be perfected in all the aforesaid. Wherefore, all these things demonstrated in black will appear wonderfully in this offering, because when flesh appears on the altar, then also the flesh and blood of my Son will appear, then also the bread and wine will appear in the sight of men; because so tender is the fragility of man that he would abhor to perceive raw flesh and raw blood. For mortal man cannot behold the Divinity as long as he is mortal. Hence also this mystery which is entirely of the Divinity is obscured to man himself: so that he will perceive it invisibly, because even my same Only-begotten Son, now existing immortal, dies no more. Wherefore, I also, O man, give you his flesh and blood in the offering of bread and wine; so that through that which is visible you may perceive that which is invisible in true faith. And the same sacrament does not appear in true certainty through the divinity, as even in great necessity it to my chosen ones when through this in great affliction I do all things for the love and for the benefit of man. But every creature is subject to my commandments; but you, O man, have been wonderfully rebellious; whence you are blind and deaf, but yet you cannot rebel against me. Do I not do without you seeing

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what is not pleasing? But you do not see with your eyes nor hear with your ears in the flesh, how I put the soul of man into his body, and by what he will understand me, when he has left his mortal body. So also I give you the flesh of my Son to eat and his blood to drink, and this I do in my power, without you, O man, seeing. Wherefore, as you see, while the same priest sings the hoary hair of the innocent Lamb, which is the Lamb of God who takes away the sins of the world, and presents himself to receive holy communion, the aforesaid fiery flash withdraws itself to the heavenly realms; because with the same minister proclaiming the praise of Him who by the innocence of His meekness bore the atonements of men, and opening the interiors of his breast with outward devotion to the same sacraments, that involuntarily the brightness which there shows its power withdraws itself to the secrets of heaven, and thus, with heaven closed, that is, withdrawing itself from the same heavenly mysteries, you hear a voice from on high saying, that I believe that with true devotion men should eat and offer with true devotion the flesh and blood of their Savior, who suffered for them, that death which the first parents, having transgressed the commandment of God, had foreseen in the world; so that they themselves, cleansed by this transgression, may be restored by faith to the right inheritance which they had lost through disobedience. For as the Only-begotten there gave the body and blood of the Most High to his disciples at supper, so also now in Caltari he gives his flesh and blood to his faithful. Just as a man, when he has accomplished the work of his will, gives it to men to use. For the Son of God himself, fulfilling the commandments of his Father, offered himself for the salvation of men; he added his body and blood to it for sanctification, even to eating and drinking, as he says, saying: Eat, my friends, abstain and be drunken, most beloved

(Cant. v. mici mei). What is this? You have come to my friendship, because the shed blood of my Son has wiped away the fall of Adam for you, ruminating on the true medicine in the body of my Only-begotten, so that your written crimes, since you frequently work injustice in your works, may be mercifully wiped away from you. Wherefore also abstain in hope from this life which has brought you out of eternal punishment; taking the cup of salvation, that is, that you may believe strongly and manfully in that grace by which you have been redeemed. For you will also be filled with that blood which was shed for you. And so be filled with love, you who are most dear to me, abounding in the rival Scriptures, so that with the greatest zeal I may withdraw you from carnal desires; so that I may also suck out these above-mentioned virtues which are very lovely in you, delivering to you also the sacrament of my blood, shed, as it is written in the Bible: And as they were eating, Jesus took bread, blessed and broke it, and gave it to his disciples, and said: Take and eat, this is my body. And taking the cup, he gave thanks and gave it to his disciples. I know: I will drink and for many it will be poured out for the remission of sins. But I say to you, I will not drink from now on of this fruit of the vine until that day when I drink it with you new in the kingdom of my Father (Matt. xxvi). What is this? The Son of God, together with his disciples, was celebrating that consummation by which he himself was about to pass from the world, namely, when he was not to dwell long in earthly pleasures as he had done before, but continuing in the will of the Father to the passion of the cross, he received bread with the greatest devotion for the salvation of men in remembrance of his body and with all his desire, moving his Father that, as he came out of it to return to himself, he would so also see to it if it were possible, that in the fragility of his flesh that cup which he was about to pass, although this should not be done. Hence, submitting himself to the Father's blessing, namely, willing to die on the cross, in the anguish of that same passion, he gave his body and blood to his disciples. Thus also, lest they also forget that he had given them this example. And he broke it for them, because although that passion was hard on his body, yet obeying his Father he overcame the most cruel death in the death of his body, indicating also that his flesh and blood would be given to those who believe in him in the sacrament of oblation. And he gave to his disciples for true salvation: so that they too would do these things in his name, as he did them for their love, saying in a very gentle voice: You who want to follow me in this struggle, accept with burning desire this example that I leave you, which will represent my passion and my works, which in the commandment of the Father and my embrace because he himself meditate faithfully on what I give you; because my body faithfully this? Eat it I give you; because my body in spirit this in your flesh is mine; imitate my works, when the Holy Ghost inspires them in your heart, as a man swallows food which he puts into his body, because in order that you may not follow my works, so you also will eat my body and all who wish to keep my commandments. And then the Son of God, receiving the cup of salvation in salvation, gave thanks to his Father; because when the blood was shed from his side, this grace was given to those who believe: which was so strong that it both overcame the ancient serpent, and liberated lost man, and faithfully strengthened the whole Church. How because the same Savior is the most precious example, whom in his breath of admonition: Drink confidently from this saving cup, all you who desire to follow me faithfully, so you withhold your five restraints for the sake of your love

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but I also subjected myself to passion, and shed my blood as for me, and shed my blood for your redemption, not considering your tenderness for mine in this, but making it your salvation. For this blood, which was mixed for you, is not the blood which was sprinkled under the altar in the Old Testament, but my blood of the New Testament which was given for the salvation of the peoples. How? I, who am the only Son of my mother, namely the most immaculate Virgin, shed my blood on the cross for the redemption of men who look to me by faith. And as I gave it then for the liberation of the human race, so I also now offer it on the altar for men, namely for the purification of those who faithfully receive it. For in the supper of my passion I gave my body and blood to you to eat and to drink, making myself available. As you now on the altar of truth say to you who have faithfully followed me: I will not drink this cup from now on, I endure, until that day when rising from death, having prostrated myself in death, I bring the day of salvation, when I will drink the same cup of your redemption with you who are mine, showing you the newness of joy; because the destruction of the old crime will be cast away, that kingdom being opened to you: which my Father has prepared for those who love him. What is this? Because by my death which I suffered on the cross you will save the salvation of souls, since even after my resurrection, in my ascension, having received the Spirit to feed you, you will receive the newness of the new doctrine: so also for my name's sake you will endure many tribulations, which I also endured in you; not as, from now on I have suffered many mercies differently; but because I have always suffered in the bodily world; but because you are in the name; because you are in where you are and I in you. And so, as has been said, you who have faithfully believed in me will receive the body and blood of my Son for the remission of your sins, so that through this sacrament you may show forth the power of higher strengthening, just as David my servant cries out in the will of my ardor, saying: The earth shall be satisfied with the fruit of your works, producing young for the cattle, and grass for the service of men; that you may bring forth bread from the earth, and wine may gladden the heart of man. As oil makes the face shine, and bread makes the heart of man great (Ps. cmi). What is this? O God, whose magnificence is above all, that by that faith the fruit is above in truth (so shall man be satisfied, namely, who, adhering to the faith, had failed in the righteousness of righteousness. But now, in the salvation of honors and works, producing the contrition of his soul, to those who are in simplicity, considering his frailty, he faithfully provides an example of humility, where also, rising up with the germ of virtues, he instills in him an abundance of certainty of the servitude of those who hinder earthly things; since for their benefit in acts they defend the faithful souls to heavenly joys. As also those who, with the military force of their strength and protection, most valiantly defend this whom they must protect. And these in men by your will, O God! precede the idea, inasmuch as adorned with those virtues, you wonderfully raise the body of your Son from that fruit, which the earth brings forth in the purity of its greenness, just as your Only Begotten, coming bodily from the womb of virginal chastity, became the bread of life to those who believe in him. mercifully gave. But this miracle that you will perform, so that even the blood of your only-begotten Son, which is shed for the salvation of souls, may gladden the inner strength of men, that is, their souls? For as before the body of your Son was offered on the cross for the redemption of the human race, so also now the flesh and blood of the same Son are consecrated on the altar for the salvation of believers. Therefore, when this has been wonderfully done in your will, then it will

be that the sacrament itself will exhibit a face, that is, the Church, poured with the oil of mercy, because with the joy of faith, believers, embracing mercy, appear beautiful in the eyes of the Lord; because when the salvation of the world mercifully freed man hanging on the cross from the snare of the devil, then he also graciously freed men from the bond of sins, so that they too, in the joy of their simple hearts, faithfully believing in God, may not cease to come to his aid. And in this love the faithful will burn, their senses, which are always in instability, may be strengthened, lest the intention of their hearts turn to evil, but that in this that life is strength Let it ascend. But this bread is the flesh of my Son, which no darkness in sins obscures, nor any stain in iniquities cloud: so that those who have worthily received it, may be filled with heavenly light in soul and body, and may be faithfully cleansed from the stains of their interior filth. And therefore let there be no doubt in this most sacred flesh; since He who formed the first man neither of flesh nor of bone, it is possible for Him to work this sacrament in this way. Whence, O virginal birth, you rise, grow, expand, and produce a great ream in evil sprouts, through which the heavenly Jerusalem will be built, not from manly seed, but coming from a mystical inspiration. For in your birth, you were not bound by any stain of crimes, but you blossomed in the wonder of virtues, who from a barren field rose such a flower, who will always last in its greenness. Wherefore also this sacrament of your body and blood must at last be established in the office of truth in the Church, until at the end of the world the last man come, who is to be truly saved by the same mystery.

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Because that coming from the secret of God would be a salvation to those who believe, as the same David testifies, saying: And he commanded the clouds from above, and opened the heavens of heaven. And he gave them abundantly from the clouds to eat, and the bread of heaven. Man ate the bread of angels, he sent them food in abundance (Ps. 78). What is this? The heavenly Father by the power of his glory has cast out the minds of men from the heavenly heights, when he demonstrated this to the patriarchs and prophets in the secret of his mysteries, by which they both truly foretold his Son in the Holy Ghost, and in the legal precepts they wonderfully designated him to men by the blood of goats and by other displays. And in this way, revealing the sweetness and sweetness of his heart, in gentleness and in the ardor of charity he sent his Son to them, so that in this way he might restore their unfaithfulness they were reflected: thus the heavenly refreshment was given to them, when they faithfully satiated obtained what was most. Therefore, faithfully satiated, he did not possess enough the sweetness of the heavenly angelic satiation, namely, looking at God, so man received in the humanity of the Son of God, when the supreme Father, having the refreshments of beatitude, sent them to men in abundance: pritual joy. And therefore let a faithful man hear with faithful hearing: Ye faithful men, who are the ecclesiastical seed, hear and understand the protection of your soul, where you are not the children of the devil, but heirs of the heavenly kingdom, and consider how I, the most meek and most kind Father, have surrounded you with the great felicities of your salvation. Therefore, pay attention to the goodness of your Father, how through me it has been ordained, which is for your salvation: because although you are vile ashes, nevertheless the humanity of my Son demands your salvation. How? The Son in him He was born, an uncorrupted virgin, who was ignorant of that pain, but who flourishes in her forbidden green purity, upon which the dew falls in my glory. And because that virgin was uncorrupted from

whom my Son took this virgin flesh, it is therefore just that his flesh should now breathe from that fruit, which is without the juice of bitterness. How? The grain of fruit is not in itself having its own juice or pith like other trees, but rising in its own grass into an ear, so it tends to its fruit, neither by heat nor by cold does it produce bitter juice, but gives dry flour. As also the flesh of my Son was dry, without all the stench of human pollution through which the human race rises in the embraces of the lust of man and woman. My Only Begotten was not born like this, but came forth in green virginal integrity, just as even a grain of wheat that has been destroyed becomes a grain of wheat. For as the stalk of wheat, growing without a pith, brings forth dry grain in the purity of the ear, so also the blessed Virgin brought forth without a man in the simplicity of immodesty, who drew much juice of sin from her same mother; because she also conceived him without a man's pith, just as the stalk does not impart juice to the grain, because it does not grow from a pithed stem: but thrives from the sun and rain and from a gentle breeze, just as the Virgin, with the aforesaid integrity, not from a man, but overshadowed by the power of the Most High and imbued with the infusion of the Holy Ghost, in the sweetness of chastity, had her Only Begotten of man and woman, the Virgin had been born of the will of man and woman, yet she did not bring forth her same Son in this way, but she begot him coming from heaven most pure in her own integrity. And since she bore him most pure in her virginity without filth, therefore also now the bread which is his flesh is truly consecrated, being most pure in its integrity; a It must be received by the faithful in purity of heart and without the admission of diversity, as I have shown to the children of Israel, just as it is written in my will: Remember this day in which you came out of Egypt and out of the house of bondage: for with a strong hand the Lord brought you out of this place, that you should not eat leavened bread (Exod. xiii). What is this? You who wish to be imitators of my Son, be looking from death to life, seeing that in your memory you have the salvation of the trampling of him who is my Son, who trampled death and gave life, in whom you have come out in your salvation, mercy exists, in whom there is perdition; namely, having cast off the thickest darkness of unbelief, so also you are being rescued from the dwelling place of the devilish slavery, to which you were given in the transgression of Adam. Now therefore look from earthly acts to heavenly; for in divine power I, the Lord, who has brought you out of evils, have brought you out of such great I am strong, that no obstacle of opposition hinders my power from penetrating all things most acutely: thus through my Son, rescuing you from this place, in which, by your unfaithfulness, you did not labor in good works, serving death, but, lying in your perversity, you shamefully persisted in it. But because now in my universe you are free from the oppression of pride towards them, you have wonderfully overcome that unbelief of yours, which does not strengthen your heart in its reception, but rather burdens its own in its divine. What is this? Do not follow the arts of the devil; nor the other fictions which men have invented for themselves in the human contagions of philosophers, pagans, and heretics; but imitate my Son in the mirror of faith, who freed you from the prisons of hell, when he offered himself for you to the passion of the cross. But that you may be able to follow his footsteps with all the more caution; strengthen your hearts with heavenly bread, and receive his body with faithful devotion, since he came from heaven, having suffered for your salvation, and offered himself to you; so that you too, without the admission of that love, may receive it sweetly on the consecrated altar with sincere affection, so that by this you may be able to satisfy the hunger

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of the inner man, and to reach the feasts of eternal Abstinence. Wherefore also in the wine which flows from the vine, with the same invocation, through the sacrament of his blood, I wish to demonstrate wonders. What is this? The blood of my Son flowed from his side, just as the grape sweats from the vine. But as the grape is trodden under the feet and pressed in the winepress, so I will be the sweetest and strongest wine to strengthen the blood in man; so also in the sweat of my Anointed One, with tongues, blows, and scourges, the most precious blood of the cross, the best of the sailors, flowed forth with most wholesome deliverance to those who believe in him, pouring out the most wholesome deliverance through the vine upon the people. Just as also The grape is unlike other fruits that can be eaten with hard skins, since men are more accustomed to sucking grapes than eating them: so also was my Son unlike other men in his sins; because they themselves, weighed down by the weight of wickedness, were subject to various passions, while my Only Begotten, miraculously born of a most chaste Virgin, was free from all contagion of sin. For this reason, and since it is material to hold grapes, I also desire that wine be consecrated into the blood of my same Son. For as wine sweats from the vine, so also my Son, existing as the true vine, and on various levels of its fruit; because the faithful are fruitful in these works. And as this liquid emanates from the sweetest and strongest fruit of the vine, so also all justice in mercy and truth appears through the incarnation of my same Son, which virtues are found in him by all who faithfully seek him. How? Because those who faithfully adhere to him, they are made green and fruitful by him, so that they bring forth the best fruits in virtues; just as he himself, existing as sweet and gentle, He brought forth the most precious sprouts in holiness and righteousness, and cleansed those who believed in Him from all the filth of unbelief, as it is written about Him in the Song of Songs: A cluster of cypresses, my beloved, binds me in the vines of Engedi (Song 1). What is this? The Son of God, who saves even in His Passion, mercifully gives the drink of life into the Resurrection even in His Passion. How? As in the whole of Cyprus and the most powerful fullness He never contains Himself: so that the Son of God Himself would never exhaust this for you, since He alone extends life, for we who were previously in deficiency, for being strengthened in the display and in the knowledge of the flow of sanctification of good works, we eat through that food of life, in which we also go on knowing God to life. When in the Old Testament, which as it were through a shadow did not have a full meaning, but in the display of the meaning held much diversity in itself, enduring a great hunger, we were not able to rise to salvation; now therefore, having been satisfied in Him, let us also drink in Him the cup of salvation, namely, by faithfully tasting in true faith who Let there be a God whom we cannot see with the outward eyes of mortal flesh, but whom we have within ourselves with spiritual intelligence: just as wine shows its most powerful force in the veins of men: yet this to men who do not know, but only to those who know that it is so within themselves. And therefore the bridegroom of souls is the cluster of Cyprus, whose fruit will not fail. How? The blind man entering demands the gate of his guide, having, when he has come to faith, through the press of the winepress, the horn of faith has come, through the press of the winepress, the horn of faith has come, through the press of the winepress. As in the pore having life in the soul: so also in his gift we have received cleansing in our flesh; because we, born in the transgression of Adam, exist unclean, but are sanctified in his blood. Whence the betrothal of souls, says of him in

the Holy Ghost: My beloved who exists sweet and lovable to my heart, the strongest wine through his blood is for me in full sanctification; because while I am unclean in the planting of the flesh, like a vineyard that still lies uncultivated among thorns: He Himself, being the very voice of salvation, mercifully cleanses sinners from all filth, and in the mercy of His secrets most gloriously sanctifies; for as He sweetly comes forth from the heart of the Father, so also was He miraculously born in the Virgin, so also is His body miraculously manifested in bread; because the very cluster of grapes is therefore trodden upon the altar as in a winepress by the will of the Father: in order that man, who cannot in any way subsist by himself, may not fail because of the fragility of his weakness. For just as the blood of man receives narrowness from drink: so also man has sanctification from the blood of the Son of God. And lest the blood of man be turned into dryness without irrigation, it must be left from drink: so also the wine will not fail in the consecration of the blood of the Son of God, but will always be on the altar in the sacrament of His mystery. But even so, O honor, know most attentively that in the consecration of the Son water must be mixed with wine, so that both the blood of my Son is understood, and in the water His humanity by His holiness. And therefore since in Him divinity and humanity be joined; because by this secretion he is joined to wine by water; because by wine his divinity is signified, water also humanity above and pure exists. Since also my Only Begotten, being the fountain of water of man, in the regeneration of spirit and water, cleansed men from the old sin of Adam, and transferred them to the heavenly realms, when for the salvation of whom he came into union, as it is written: I am like a river of Dior, and like a conduit of water I went out of paradise (Eccl. xiv). What is this? God, strengthening man with rationality, gave him many mystics, when sending forth the breath of life into him, he exalted him with rationality. Who while he was being seduced into death, I the Son of God who freed him

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came, be it done, in the beauty of all watering and inflicting charity, and emanating in the diffusion of true and unfailing purity I went out from the secret above amenity; as if by which from the guilt above by which he is saved from perdition. Just as the innocent blood of the innocent is also It would be poured out. How? In the transgression of Adar, when he himself was expelled from paradise; his blood, due to the anguish of expulsion, because he was a sinner, completely flooded, and thus in that anguish, melted, was poured out with the sweat of water. And thus water is known to be mixed with the blood of man through sweat. Whence, O man, when the Only Begotten of God began to be distressed in the flesh, namely when he wished to suffer for the sake of the human race, his blood gave off the taste of sweat, and then, while he was suspended in the eructation, water with blood emanated from between his sides. Therefore in that sacrament where wine must be mixed; it is to be celebrated, water must be mixed with wine; because from the wound of the side of the Son of God water and blood pour out. But in the same blood overcomes decay, just as milk is juice that surpasses serum. And that milk is juice that they celebrate, they should so persecute, as it was shown to them, and as also there men are exhorted, where they hear by my inspiration through wisdom, as it is written: Come, eat my bread, and drink wine which you have mixed for yourselves (Prov. ix). What is this? You who wish to put away your foolishness, come from that ignorance by which you do not know God, and from that debauchery by which you were sent into exile, and return to your bright kingdom, which has been shown to you through the mirror

of faith in the fountain of living water, a man comes in the field, eat, my bread, which a man did not sow in the field, and to which the earth did not give greenness, but is eaten as you give, and is run about in it. For as the bread of God, the living bread, excels the sons of men; because the Son of God himself is steadfast in the power of his divinity; and the sons of men are unstable in the weakness of his flesh; for the Son of God, remaining bodily in the world, did not have the softness of the liquid of sin in his flesh, because as fire (by cooking) dries up bread, and does not release any soft moisture to it, so also the Only Begotten of God himself, conceived of the most powerful fire of the Holy Ghost, and born of the most chaste Virgin, remained without that contagion of sin in his body. And so As bread refreshes man, so also faithful men are nourished in faith by the same Son of God; for he is the most powerful fruit, which he will not even eat. Wherefore you also, faithful, who are eating this bread, drink it with pure intention, seeing that this empty wandering does not go, where corruption, absorbing the inerrancy of innocence, turns it into poison. For according to that manner also the first man was clean when he was created; since he was in no different , but was clean in his flesh and blood. Who, when he committed a transgression, was disgraced: so that afterwards he always shed his blood in the stench of uncleanness and wickedness. For as the same man had cast away the honor of innocence, so also the blood of his own bloods lost its color, being subverted in human conception into a liquid of pollution. In which liquid also he is thus without fornication until blood appears: and so that blood, taking another form after its birth, faces in weakness, until its marrow finds the fullness of its strength and until sense rises. And then so now of the hidden awakening rise. And then it appears thus now, until the world began to be cleansed of the poisoned blood, until it produced a noxious foam of impurity. But from all these the Son of God came to be worldly; worldly, so that having Him never in the quiet of any noxious thing, sees Him never in the quiet of any noxious heat touched; but remaining in the sanctification and honor of the most green chastity, He could not be violated by any contagion. Who, however, being placed in the anguish of passion, poured out water into the blood of His side; because blood is not without water in its outpouring; but He exists in such a tempered manner that the blood strengthens the water, and that the water softens the blood. Wherefore also you who wish to worship God devoutly, so that you love your salvation, take this cup of sanctification, which I have so tempered for you that you may not feel the harshness of vengeance in the gentleness of forgiveness, since both divinity and humanity are in the Son of the Most High, through whose passion you were freed from death, and through whose body and blood you were made alive, who am and was (Rev. xxi), again I tell you, O man, of my noble Son, who is the rosary, and man, of the valley, born of the womb. Which birth was such that through him I was appeased from the iniquity of the first parents of the human race, who did not provoke to indignation in their transgression. Hence I always look upon the same birth, when I have the body and blood of my Son consecrated daily upon the altar to my name. So that through the same sacrament you are sanctified in, man, by eating his flesh and drinking his same blood. For the priest exercises his office there as he held the same, invoking me with the most sacred words, then in the same power I will be taken there and present there, where my Only Begotten is most sweet without the schism of any contagion. Hence also his body was most pure and most sweet in all holiness: as now faithfully receiving his flesh and blood, the flesh more vivifying with sweetness, that they will suffer no contempt of abjection, as it is written in the Song

of Songs: Who would give me you, my brother, sucking the breasts of my mother, that I might find You outside, and I will kiss you and now no one will despise me? (Cant. vii.) What is this? Groaning and devotion in the Church

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of the most certain faith he says: Who is he who, remaining with me in heaven among men, even to the most miserable man placed in the ashes, gives me with a most meek offering you, the spouse of the Church: when I call you my brother, your own incarnation, sucking mercy and truth which are those nutrients with which the divinity nourishes men, which is my mother in my creation, namely with the education of vegetation giving me life. What is this? Because your grace is also the full nourishment of the Church: when you give her full abundance in the sacrament of your body and blood, who finds living bread and a fountain of water. And you do this so that I may find you without manifest certainty: when, namely, knowing you to be the Son of God in heaven, I see you mortal on earth, my eyes are not able, so that even my mortal eyes are not able to pass, so that I may also find you in without the weight of deception, and without the ambiguity of fallacy; and then I will kiss you in this way: because you were incarnate for my salvation, and because you also make me a partaker of your body and blood, so that by this that you came into the world for me, and that you gave yourself to me, no creature will henceforth despise me, since your will itself, being subject to you, always follows you, and since I, being rebellious to your commandments, am often contrary to you. B Now therefore, as you see, O man, with these words of the priest, which are established in the Holy Ghost, the offering sacrifice, has begun to call me to the altar: amen, I complete the sacrament itself with desire for you. How C because in the effect of the same mystery, invoking ardent charity over the same offering, and making this memory, that my Son, in the anguish of his passion, blessing the bread and wine, gave the sacrament of his body and blood to his disciples; so that they too might do the same for the salvation of the people. Truly I tell you, that never will this invocation be made over such an offering in remembrance of my Only Begotten without the mystery of his body and blood being accomplished there, which the carnal eye, when it is in its infancy, will not be able to see; unless it sees it in faith with humble devotion. How? As a bird sees an egg for its nest: it flies ardently over it, and, cherishing it with its warmth, hatches a chick: so what is a shell? I the Almighty, when the offering of bread and wine on the altar dedicated to my name was an offering for the glory of the Son, miraculously pour out the blood of my Only Begotten. How? By Himself this offering in this consecration is made a miracle, his flesh and blood. But the appearance of the bread and wine is there seen visibly with outward eyes; but within the holiness of the body and blood of the same Son of mine remains invisibly. How? When my Son was with men in the world, he was also with me in heaven: and because he remains with me in heaven, he also remains with men on earth, but this is spiritual and not carnal. So also I, the Father, am present to every creature, withdrawing myself from nothing; but you, a man, withdraw yourself from it; as when you look into the water, your face indeed appears in it, but yet in such a way that you are unable to exercise any of your powers in it, but when you turn away from it, you no longer appear in it. But I do not appear to the creature in this kind of mutability, but I am present in a true display, nor do I withdraw my power from it, exercising whatever I please. Hence also in the sacrament I demonstrate truly; namely, from the injection of the created words of the

priest until the mystery itself is perceived by the people, working my miracles there wonderfully. B But this priestly office can also be exercised by the faithful from the first hour of the day until the ninth hour, according to the necessity of the time found in the manners of men, since Adam, rising in the morning, was seduced at the ninth hour, and because the passion of my Son, which was also wrapped up in the twilight of the day, is recognized as completed at the ninth hour: so that dying on the cross, he expired, and by his death he manfully overcame death. Where also the Church of the Only Begotten is now to be celebrated by the sons of the same Church. But this office was injected by the priests into the sacrifice, lest the congealing of the food should empty the spiritual desire; since a spiritual feast must also be taken first, since it must also be taken first and because the spirit must also be honored and the flesh refreshed. For this sacrament is to be received with spiritual desire and not carnal desire: and therefore it should be received in fasting, and not on feasts, except in that necessity, if a man is placed in this opinion that he is about to pass from the world. But my Son gave his body and blood to his disciples towards the end of the day; because he brought them the true morning of life. And because even at the end of the world, when death passes in men temporarily, the elect will shine like the sun in my kingdom (Matt. xiii). And in this way my Only Begotten Son himself demonstrated by his resurrection that the souls of the just are free from hell, and that the noble one, while the reprobate angels lost death, with no one else suggesting it to them, was desirous, so that he had no taste of sin in himself, man hides it in the fragility of his body. Hence also man when he is seduced by the one who lies in wait. Hence also having the act of the body, he is also brought back to life by the one who lifts him up, and the devil, having no bodily heaviness, is left in his perversity. But also to man true and wholesome refreshment is given in the perception of the body and blood of my Son, so that through this sacrament, invisibly refreshed in the soul, he may rise up and manfully resist his invisible adversary. But those who receive the same sacrament in a greater or lesser quantity, let them understand it thus; because both he who receives more and he who receives less receive one and the same wine, since this sacrament is not in quantity, but in holiness, so that it saves those who receive it according to their faith, as it is written of manna: And the children of Israel did so, and gathered, some more, some less, and they measured it by the measure of an omer. Neither did he who gathered more have more: neither did he who prepared less find less, but each according to what he could eat, they gathered together (Exod. xvi). What is this? A supernatural sacrament according to; what God they ardently desire to see, and of election; that God they ardently desire to see, and gather it in their hearts, according to the doctrine that they have learned from them they search it in their souls, some having more devotion; and some having less intention in the secret of their beginning. Hence they also measure him by their estimation: according to what they feel in their souls, discerning the faith they have in God, not dividing it, but having it whole, and considering how much and with what devotion they receive the body and blood of their redemption. But the same sacrament will not be holy to him who has received more of it, nor will it be contracted to him who has received less of it; but according to his faith for the sake of it he receives, so it will also enlighten him. For which reason, and man, God is in each one, both in a small and in a great offering of his mystery, that therefore those who have that one God in this whole form have faith in their heart. And thus every believer, with a sincere and upright heart, according to what the possibility of faith in him demands, gathers

the strength of his soul, taking care not to search deeper or deeper into the divinity than his sense or thought can grasp, but soberly as he has been taught in the Holy Ghost; let him be subject to the fear of the Lord, since man is His poor. But you, oh foolish men, want to doubt whether this sacrament which has been shown to you in this way is the body and blood of my Son. Remember then from where He created Adam's flesh and blood, namely from the slime of the earth. What then do you think? Is it possible for me to make a man from the offering of the slime of the earth? But a man pours out his seed from his own blood, and there is nothing at all either in creation or in the flesh of the infant. Who then forms a man in his flesh, in his bones, and in his marrow? But the father and mother do not have that power to make or create an infant, except that they only shake out their blood in ardent lust, and afterwards have no power to form it. Can you see how these things are done, except that you see them in their forms? But you, oh man, say: I do not see this offering to be flesh and blood, as I see man to be body and blood. To which I answer you: You have seen my Son in body and blood, mortal on earth: who is now immortal in heaven, and therefore you cannot see him with your bodily eyes now, nor even how his flesh and blood are consecrated on the altar; which sacrament is not performed there for the glory of the priest, but for the glory of my Only Begotten, who performed this office for his disciples in his supper. But as you are not able to see me in my glory as long as you are mortal: so also neither the flesh nor the blood of my Son are able to be seen with carnal eyes, inasmuch as you cannot see those things which are invisible, inasmuch as the garment, when visibly gazing upon them, visibly veils those things which are visible. But this sacrament is to be offered therein in threefold matter. How? In bread, and wine, and water, for the honor of the Trinity. Wherefore if any of these three is lacking; then the Trinity is not truly gathered there, since in the wine the Father is understood, in the bread the Son, and in the water the Holy Ghost; Thus he who offers wine without bread and water, worships the Father, but denies the Son and the Holy Ghost; or he who gives bread without wine and water, has the Son, but rejects the Father and the Holy Ghost; or he who uses water without wine and without bread, attends to the Holy Ghost, but refuses the Father and the Son; or he who has wine and but the Holy Ghost; or he who offers wine and water without bread, uses the Father and the Holy Ghost in wine, denies the Son; or he who attends to the Holy Ghost, but refuses the Father. Therefore, in this sacrament, there is no division; because and therefore, remaining individual, I am one God inseparable in three persons, just as thought, will, and work are in one man: without which there is no man. But if there is a defect in this sacrifice, so that either bread, wine, or water is neglected there, then truly he whose negligence this occurs will be subject to grave retribution. For if this has been done knowingly through the negligence of lukewarmness, or unfaithfully through the doubt of unbelief, I will cast him who is guilty of this out of my sight, unless he himself, having returned to himself with grave repentance, has committed himself for this grave repentance of forgetfulness, then he who is guilty of this, will be forgiven for this fault of his in the correction of the repentance united with all these things that pertained to my sacrifice. For when my Son hangs on the cross, they are withheld. For when he was lacking, because by his shed blood he brought the salvation of souls to men, whence nothing should be lacking in this mystery. For this sacrament is the most sacred sanctification in all holiness, and therefore this flesh and this blood are to be received with all faith and devotion.

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Whoever receives this most sacred flesh, let him be kindled by the dowry, who will show himself the remedy of consolation with penance, and thus finally, purified, approach his office. But I, the Father of all, have a secret disposition of the most sacred conversation by which the priest must invoke me at the altar; in many and great discourses of the masters, but in the proper order of the former masters, whom the Holy Ghost has taught me to invoke in the proper admonition, and this in the multiplicity of worship; because I delight in much talk, but in the purity of the heart of those who devoutly seek me, and who kindly embrace me in the ardor of charity. For I bestow my grace upon my chosen ones who seek me with them according to the succession of the gifts of the Holy Ghost: but in this sacrament I show myself entirely to them, because my Son is in me and I in him, and the Holy Ghost in us and we in him and we are one in divinity, just as both the body and the other and the powers of him are one, he is man. Whence he comes to this sacrament, let him beware lest he offend the glory of divinity in the way he comes to this. But you; The sacrament of all approaches the priest, you consider five ways in them, because they receive the perception of the divine mystery of their priest from the dregs of their sins, and he guards them worthily and praiseworthyly from the impurity that steals away, so that they perceive the same all the more wholesomely. Wherefore also of those who approach the same sacrament, as you see, some are bright in body and fiery in soul, because they themselves, having the clarity of faith in the same sacrament, do not doubt that it is the true body and true blood of my Son, and therefore while they perceive it with this faith, they are grown in their flesh and sanctified, so that, sanctified by this mystery, after the resurrection they appear in their same body in the cecil, and in their soul they are transfused and ennobled with the fiery gift of the Holy Ghost; as much as they desire heaven. How? Because they are imbued with love, as if they were imbued with the wind of fire, having experienced joy. But others seem pale in body and dark in soul, because they are lukewarm in faith, do not have a firm faith in the same sacrament. but they are hard to understand wisdom, like a child. whose works are in folly. For outwardly they hear with the ear, and in the dullness of their heart they do not understand what is said to them about the sacrament itself, so that they would be pleased to comprehend it perfectly in faith, but yet because of the doubt that is in them they cannot see how great holiness is in it. Hence also in the inner man they are in darkness towards sin, because having conceived their mind above sins, they lean on the frailty of the body to the perfection of that credulity, and he sets himself on fire with a heavy dowry, who shows himself the remedy of consolation with penance, and thus at last approaches his office purified. But I, the Father of all, have a secret disposition of the most sacred conversation by which the priest must invoke me at the altar; in many and great discourses of the masters, but in the said order of the former masters, whom the Holy Ghost has taught me to invoke in the said order, and this in the multiplicity of worship; because I delight in much talk, but in the purity of the heart of those who devoutly seek me, and who kindly embrace me in the ardor of charity. For in other ways I bestow upon my chosen ones, when they seek me, my grace according to the succession of the gifts of the Holy Ghost: but in this sacrament I show myself entirely to them, because my Son is in me and I in him, and the Holy Ghost in us and we in him, and we are one in divinity, just as both the body and the other and his powers are one, he is man. Whence he comes to this sacrament, let him

beware lest he offend the glory of his divinity in this way. But you; the sacrament of all approaches the priest, consider five ways in them, because they receive the perception of the divine mystery of his priest from the dregs of their sins, and from the impurity that steals them away, worthily and praiseworthy guard, so that they may perceive the same all the more wholesomely. Wherefore also of those who approach the sacrament itself, as you see, some are bright in body and fiery in soul, because they themselves, having the clarity of faith in the sacrament itself, do not doubt that it is the true body and true blood of my Son, and therefore while they perceive it with this faith, they are nourished and sanctified in their flesh, so that, sanctified by this mystery, after the resurrection they appear in their same body in the cecilus, and in their soul they are transfused and enkindled with the fiery gift of the Holy Ghost; insofar as they also desire heaven. How? Because they are imbued with love, as if they were imbued with the wind of fire, having experienced the joy. But others seem pale in body and dark in soul, because they are lukewarm in faith, they do not have a firm faith in the same sacrament. But they are hard to understand wisdom, like. a child. whose works are in folly. For they hear outwardly with the ear, and in the dullness of their heart they do not understand what is said to them about the sacrament itself, so that they would be willing to comprehend it perfectly in faith, but yet because of the doubt that is in them they cannot see how great holiness is in it. Hence also in the inner man they are in darkness towards sin, because their mind is conceived above sins, they are dependent on the frailty of the body for the perfection of that heavy credulity

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but to the spirit they are more conscious, so that if they were to give themselves up to this wickedness they would willingly understand faith if they could because of the dullness of their heart. For who must consent to all the greater sins in the spirit as if unwillingly, although still having to consent as if unwillingly to the spirit, because the greater soul is destroyed by sins, subjects the body to its will. For these are the struggles that are between the body and the soul; because the soul wants to dominate the body, because it is contrary to it that the flesh in its concupiscence has which is sin, and the body despises the justice that is in the desire of the soul because it loves life. What is this? What is dead, it desires dead, and what is alive, it loves living. How? The flesh loves sin, and the soul loves righteousness, and in this they oppose each other, and rarely agree with each other. But as the father is pacified and satisfied without labor and without understanding of his own self: so also these men, who live through ignorance, do not embrace this sacrament, since they do not embrace it with a simple mind even in childhood. Some, however, are hairy in body, but in soul are suffused with much impurity of human pollution, because these, existing in their flesh vile and shameless without stench, and polluting themselves with the face of vices; contaminated by inflicting diverse filth of human contagion. And since they themselves do not fear to approach my Son thus unwashed in these vices, they are cleansed by a severe examination for this presumption of theirs. In which purification, however, I do not deny them my mercy, because I foresee that worthy repentance will arise in their minds. But others are seven in body with the sharpest thorns, and appear lepers in soul; because in their hearts, surrounded by anger, hatred and envy, they drive out gentleness, sweetness and charity from themselves with these thorns of iniquity, whence thus desiring evils and abandoning good, attachment, the rest of the soul's continuous affections,

render their souls as if unclean with the worst ulcers. Who, when in this way my eyes are turned to the divine, when they punish themselves in bitterness, but grace in their bloody body and in their soul seems to be a putrid corpse; because they themselves, making division among men with their bloody hand, render their souls, which are putrid with the decay of the most cruel perversity, fetid, because not looking at my fear, they abandon that which I have established in man by their cruelty. Wherefore, if they themselves, being polluted with this contamination, do not fear to receive the body and blood of my Son, they cast themselves down with grave injury, since they presume to inject this sacrament into their son, but nevertheless the fountain of salvation will pass them by afterwards, if they strive to wash themselves from this wickedness of theirs. But from all these, while some receive the same sacraments, others are as if imbued with a fiery splendor, while others are overshadowed by a dark cloud, because while believers strive to approach the mystery of the body and blood of my Son, then those who receive it devoutly and shining with pure faith in good works are enlightened by the gift of the Holy Ghost both for the salvation of their body and soul, and those who receive it with a contrary heart and wavering mind, numbed in perverse acts, introduce the darkness of presumptuous unhappiness into themselves to the detriment of themselves, both exterior and interior, because such are saints. For a man who is so rebellious and obstinate that he does not fear to defile himself, either by simple fornication in the bowels, or by a double pleasure, perhaps, or to contaminate himself for this presumption with his own seed with a stranger or with other men, or to shed blood with murder in those who meet him, and thus unwashed and uncorrected rashly presumes to approach the body and blood of my Son without the purification of confession, and without the repentance of correction, he knowingly and intelligently enters the judicial fire of his own guilt. How? This presumption and his sin will be examined as gold in a furnace, so that no dust of this presumption will be left in him, because he approached the communion of the Lamb unwashed and uncorrected. For he who is so unwashed as it has been said to sanctify the body and blood of my Son for judgment, will be judged by this. How? Paul says in his own words: So whoever eats will be sharing in the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of the cup. For he who eats and drinks unworthily eats and drinks judgment to himself, not discerning the body of the Lord. Therefore many among you are weak and feeble, and many sleep (1 Cor. xi). What is this? Truly I say to you: Whoever eats the bread of life, or who takes the cup of salvation, which is the sacrament of Him who is the Lord of heaven and earth, so that he treats this unworthily, that is, defiled in sins, feels that he is in this blood. How? Because he dwells and receives the body and blood of his Lord, that is, the Savior of the world, when he prostrates himself before the Lord, thus defiled, he attacks the palace of salvation of the earth of redemption. Whence he commits murder there. How? Because he pierces himself with many wounds, when, without cleansing and without the washing of repentance, concealing his crimes, he treats this sacrament rashly. Wherefore I also say to him: O most miserable and bitter, how you burned in the pit of so much misery, you sent your Lord

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to burn, whom the heavenly citizens always desire to behold. Whence bitter penance shall be examined in your body and in your soul: so that if you do not correct your guilt, after the resurrection

of the dead this correction may be found in you. And therefore let that man prove himself by faithful inspection who has wished to be his own purgatory here, and so with this devotion of his consideration let him partake of that bread of holiness, and taste of that cup of sweetness, so that thus arriving at the unfailing refreshment he may escape the being of a weakened soul. For he who takes this sacrament unworthily, cleansing it, imposes upon himself the judgment of vengeance: yet he does not eat it in this defilement also: because he presumes to injure or obscure it by his presumption, but condemns himself. And because you presume to approach this sacrament thus, soiled with vices, therefore there are many weak people in your company, namely those who do not want to seek the medicine of the soul by this holiness, but who impose upon themselves the most bitter infirmity in the same sacraments, because they take them for their own judgment. And also many imbeciles, namely those who are so weak in the law of God that they do not want to look into who he is whom they so unworthily receive. What is this? Because they do not want to consider how to fear and revere their Lord and punish him, whom they have so nourished in their ways. But since they are so negligent, therefore they also object to and do not want to know how they should weep for their sins, just as a man, when he is in the slumber of sleep, does not know or understand what or how is in his body. Wherefore you, man, when you receive the body and blood of my Son unwashed, neither in confessions nor in penance, cleansed by you, then you will be examined in a tremendous examination about this presumption of the filth of your sins, so that even the sacrament is cleansed of that impurity which it has in it, when it casts it out of itself in its fervor. The same sacrament must also be treated and guarded with such diligence and care by the priest and the people: nor is it so neglected by anyone that it is thrown upon the ground neglected. For if it happens through neglected torpor on earth, I continually seek to understand, unless man himself repents and avenge in man, unless my repentance or my blood must be restored by bitter scourges. How? The flesh and blood of man will mourn in man; which flesh and blood of my Son were negligently treated by man, just as then the earth trembled, and as men were shaken in fear: when my Son, placed on the cross, gave up his spirit. But if you, O man, in the instability of your heart say within yourself: How is this offering on the altar made of the body and blood of my Son, then I too will answer you: Why do you ask this, O man, and why do you inquire about these things? Do I not ask these things of you? Why do you search out my secrets about the body and blood of my Son? Nor are these things to be sought from you, but only in great fear and veneration, guard them diligently, and hesitate no longer about this mystery. For you must not tempt me so rashly. And what is this to you? But seek me in the most certain faith. For when I have examined your whole faith, then I do not ask you what the body and blood of my Son are, or how this mystery is consecrated on the altar. And who asks you, O man, whether you do not feel the heat of fire in the fire? No one. So do not you seek me rashly in my secrets, lest you be harmed thereby. Therefore, seek them diligently with devotion of mind and fasting, just as your ancient Fathers sought them most surely, and they were frequently revealed to them. Then, when you have searched in this way and found them, then leave the rest to the Holy Ghost. But let those who approach these sacraments not come by detours but by the right path; lest, being thrown away by them, they suffer a great fall of soul. How? For a wicked deceiver, who without election and without consecration has deceitfully usurped the principal anointing of the pastoral

office, and a wicked robber who will expel his pastor through the sibyls, who will be subject to a heavy vengeance, or through my zeal to a heavy sentence, are themselves imitating him, who, wishing to have the greatest honor in himself, was cast down from all glory of happiness to death; and because they follow the glory of Baal, who so deceived himself that, falsely calling himself God, he was given into dissipation. And if in this perversity of their lies and presumption they pretended to give my sacred things, then those who are thus inflicted rather than deigned by them, are counted in my sight, as those who are laughed at by the people whom children in their games and amusements make up for themselves as jocular figures. But as this is vain in men, so it is also a mockery in me, which is pretended to make such an invasion into their addiction. Wherefore, because their addiction is proven to be prevailing, it cannot stand, because it is in the sacred things. And therefore if in his temple: it must be destroyed; because not having justice, it is known to be frivolous. Therefore let them look away from this rashness of theirs: lest they be partners in his punishments, who while seeking more than he should have, was cast from the height into the abyss of the depth. But also that raging one, who, not having the anointing of the priestly office, through the madness of his mind so furiously approaches my altar, as if I were a mocker, or a jester, here rashly touching the table consecrated to my name, wanting to offer a sacred oblation, which either is not accomplished

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He fears my Son with his hard torture through his unbelief. How? As the unbeliever attacks God with his unbelief, and as I, feeling his madness, so fear me, they will depart, nor love my meekness; but he wounds my Son, when with unanointed lips he tears apart that speech which my Only Begotten Himself offered to his bride, when He gave her His body and blood as a dowry. Whence it is said to this so rashly assailing him: Who touches my Son so stubborn and unanointed? But he who approaches my altar in this way, as often as he presumes to invoke my Son with the aforesaid secret speech, strives to wound him; not because he torments him with any pain, but because he does not fear to touch him so presumptuously. He serves, if he continues in this contempt without repentance, to have wounded in the cause. Wherefore let him not feel these torments, let him presume to approach the lamentation of my affection to others. But others who strive to minister under a priest in the service of an ecclesiastical office, let them beware lest they presume to approach the same ministry without a measure of justice, lest if they have deceitfully usurped that rectitude for themselves, then, found uncivilized, they be cast out by just judgment from the construction of ecclesiastical edification. For I want my servants to appear clean in my sight without deceit and without filth. How? That they approach my altar with right choice, and then also there without impurity to assist me. How? That they may not look to worldly intercourse, because they have chosen spiritual. How? Because they have approached my servitude. But his body, by abstaining from the lust of his flesh, will certainly chastise itself with cold and scourges. But if at length he chastises himself in cold and scourges, then that contamination as a burning fire and death in flight, or wipes away his wounds with pleasant penance; because I want him to be served in chastity. How? Because my Son was also most chaste, who also demonstrated all these ecclesiastical orders in himself. How? Obviously by obeying, praying and offering. How? Because both circumcision touched him by its obedience, and prophecy demonstrated him by its cry, and he himself preached

to men by himself, and finally offered himself as a living sacrifice on the altar of the cross. And because he himself approaches my altar as a burnt offering in chastity, so let those also imitate his chastity who try to offer him as a burnt offering at the altar; who will not only maintain chastity in others, but will also preserve it in themselves. How? As a priest must guard himself from the contagion of a woman: so let him also restrain himself from himself, namely, let him beware lest he be shamefully terrified by the touch of the noise of lust in himself. For the crime of Adam, bringing death to men, enslaves in them the sense of fornication, and therefore let men bind their flesh lest they shamefully submit to the accidents of death. How? Because my Son assumed death in the integrity of virginal chastity, they desire to imagine that he was also chaste and assumed the flesh of deity, as it is written from the divine precept: Be ready against the third day, and do not come near your wives (Exod. xix). What is this? You who wish to serve God singularly, be prepared with the will of your heart for that day of serenity, when the holy and ineffable Trinity, truly appearing, demonstrates its wonders in a great miracle. And therefore, if you wish to approach God worthily there, beware lest you be joined by carnal affection, namely, by carnal couples, lest you serve your blood with the blood of a more fragile esteem. Which you, O salt of war, must beware of; because even the apostles whom you have been influenced by, did not divide themselves into different ones, lest there be two couples, namely, spiritual and carnal pursuits in priests; since the priest will couple justice to the priests, so that she may be his wife, since he will nurture and teach the rest of the people, as a father is wont to educate and teach his children. And how would it be fitting that the priest should exercise two couples in the right measure: which are contrary to each other in diversity. How? One carnal and the other spiritual. And since the priest is the shepherd and father of those men who have carnal marriage, if he himself were to possess it in an equal way, who then should be his priest? He could have no other priest to preside over him than the devil who came to him, because he also came under honey, because in under honey they hide evil under honey. How? Because even as the devil is a priest who hides good, because even in such priests who follow their filthiness rather than spiritual marriage, they strive to hide poison as if under honey. But because my Son is entirely in chastity: therefore also they should love chastity who touch his body and blood on the altar; as it is written: A priest shall not take a wife who is a harlot or a vile harlot, nor one who is divorced from her husband, because he is consecrated to his God, and he offers the bread of the presentation (Lev. xxi). What is this? He who is appointed to offer sacrifice to God, let him not love the injustice of the devil, who is the common author of all iniquity in all spiritual things, nor let him so basely cast down his senses, that when he wishes to bear my yoke, he follows it shamefully, against the example of his flesh, against the justice of God, and against the example of the ancient saints, lest he thus afflict it with uncleanness (when they knew that it was written by them to repudiate it) in contemptible acts. Therefore, these

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despising filth, let him be a lover of the justice of God; since he is consecrated to his God in holiness, namely, withdrawn from carnal lusts in the works of the children born. Whence, being thus sober and unpolluted, he can offer that bread which is placed in the mind with holiness for the salvation of men. What is this? Namely, the reflection of souls, which is the life of the living, and the refreshment of souls, a mirror in the form of virtue, which through holy innocence in the form of

chastity. Wherefore, they who are to offer the same sacrifice must be free from the filth of pollutions, abstaining also from feasting and drunkenness, from merrymaking, from laughter, and from light and disorderly conduct; but let them be in that reverence which is fitting for the successors of the ancient fathers from whom the Church was founded, and in that dignity which is fitting for honorable patrons. And let them also live so that they may not be double in two persons, that is, they may not walk at the same time in the secular and in the spiritual way, because it is difficult to serve two masters at the same time, as my Son also testifies in the Gospel, saying: No one can serve two masters (Matt. vi). What is this? No one who is a mortal, with his senses and body, is a servant of existence and a man? Because he cannot serve. Why? Because righteousness is attacked. So also it casts away, and injustice casts away the righteousness of righteousness, and in the attack he cannot have both a handmaid and a master, namely, a carnal union and a spiritual partnership; because these two cannot be together in perfection. For that which is carnal opposes that which is spiritual, and that which is spiritual oppresses that which is carnal. Which also my friend Paul, knowing, shows that this is my will, when he says: Therefore a bishop must be blameless, the husband of one wife (1 Tim. m). What is this? It is necessary that he who excels other men in the office of spiritual teaching, so arrange his life, that there may be no scandal of offense and disrespect found in him. How? So that a priest should not be the husband of a carnal wife, so that at the same time he is the husband of a carnal wife and a spiritual husband; but he is the husband of one wife, namely of the Church in holiness, but, the husband of one wife, namely, is, because one Church arose in him. But although she is one, yet she has many husbands; because she performs marriages with the priests of my son, which are in his office; yet a virgin remaining in her integrity, because in herself the faith is uncorrupted. Wherefore he would be the husband of one, because he is joined to those priests who rise up to the last day in the same one of mine, until that marriage also comes, which has never been turned aside by any instability of mortality; but also those who minister under the priests in the service of my altar most closely, are the husbands of that same wife, as the same Paul, giving faithful doctrine to men through me, spoke, saying: Deacons should be the husbands of one wife, who preside well over their children and their own houses (ibid.). What is this? Those who assist the priests with the service of their help, should be the husband of one wife in the faithful conjunction of their husband. And who is that wife? Obviously the most chaste bride who is not harmed by any corruption, like that woman who, having corrupted the flower of virginity, loses her innocence which she has at the beginning of her betrothal, when she still remains uncorrupted with her husband. Wherefore let these bridegrooms converse with this wife of righteousness so faithfully, that they may also set good examples of virtues to those who have been regenerated in spirit and water by their aid, and may also apply faithful solicitude to their office which pertains to the defense of the ecclesiastical mansion, just as a secular man devotes all devotion to his children and his house. For my friend Paul showed this bride to the priests and the other ministers of my altar, whom they did not desire as a wife in perfection, nor did they desire a carnal wife. For neither did the same Paul, nor the other disciples, my sons, nor the rest of the Fathers, that is, give them the right to take a carnal wife and abandon her. Whom they had first abandoned for themselves as a spiritual wife. For the priest is first in a state of rebellion in sin. He who takes a woman unlawfully according to the will of his flesh commits adultery; since he

abandons his righteous wife, that is, the Church, who was espoused to him by a spiritual duty, and marries another according to the lust of his mind, without shame. But although it is difficult for him to restrain himself in this ardor, yet for the sake of divine love he restrains himself from these lusts, as my Son also exhorts in the Gospel, saying: There are also eunuchs who were born so from their mother's womb, and there are eunuchs who were made by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of the rest? He who can comprehend, let him comprehend (Matt. xix). What is this? Because they have gone forth, because through the frigidity or weakness of their body they have a spouse, they will not receive the benefit of the reward, except that they will not suffer the punishments only for the work of that sin; because they will not have the punishments for the sin which they did not commit. And there are other men who, through the will of some men, have been so weakened in their body that they are unable to exercise the pleasure of their flesh in this conjugal work; but they themselves, thus restraining themselves, would not thereby partake of the glory of praise, because although they cannot endure this work of burning, yet in their will they often feel the burning of shame. And there are other men, namely, those who undertake the spiritual life, who-

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deprive themselves of this, which they can easily accomplish with their body; because for the sake of the glory of their heavenly inheritance they despise the carnal union, nor do they wish to have it, and therefore they will have the greatest praise with the reward of blessed remuneration from it. Wherefore both my priests and all those who belong to the office of my altar should imitate them with their fullest will, so that they may receive the crown of continence with the greatest exultation of heavenly joy. And therefore whoever can in the will of his heart take this example, so that with full desire for happiness he is able to overcome his body, and cast away carnal desires, let him with the most ardent devotion take hold of heavenly fellowship, and in the constriction of his flesh let him faithfully leave carnal union. But he who is unable to restrain himself, who in the will of his flesh desires greedily for the sake of riches, let him be made a priest or another minister of his priestly rank, lest the Lord should yield in the ministry of his flesh, and feel great loss to himself. For they shall keep their bodies from the contagion of women, who are wont to approach the service of my altar; nor shall they join themselves to marriages or conjugal relations on any occasion, but shall also chastely restrain themselves by their own will and by the rectitude of my service, otherwise they must avoid holy service on my altar. However, although this service is found to have been granted to some men who had previously subjugated themselves to the world; nevertheless it is seen to have appeared in those who had assumed, and not after having assumed, my service, and had subjected themselves to the yoke of the flesh, so that the spirit itself, having afterwards withdrawn from them, worked its wonders, since this was conceived in its principality in the Church because of the priests who were afterwards rising in the Church; but now that it is grown up and well strengthened, with its ministers multiplied, according to what ecclesiastical censure shows for the sake of laziness, it must be guarded against, according to this example, since from the beginning of the world's birth it has been granted to males to marry women of their nearest stock, which nevertheless should not be forbidden even when they have been enlarged. Because even shapeless and unpolished stones are usually placed in the foundation of a building,

when nevertheless beautiful and well-composed stones are later sought for in the wall of its walls; so also in the infancy of the Church priests, according to what could then be found, were placed in that office: but now in the spiritual people the full number of those are found who are fit for the priestly office, occupied with the secular honor of earthly union, who are commanded to undertake in secular marriage, my world is vowed in the priesthood. Hence in the infancy of the Church priests, according to what could then be found, were placed in that office: but now in the spiritual people the full number of those are found who are fit for the priestly office, occupied with the secular honor of earthly union, who are commanded to undertake in secular marriage, my world is vowed in the priesthood. Wherefore in the infancy of the Church priests, according to what could then be found, were placed in that office: but now in the spiritual people the full number of those are found who are fit for the priestly office, occupied in that which occupies the secular honor of earthly union, who are the ones who undertake the commandment in secular marriage, my world is vowed in the priesthood. Wherefore in the infancy of the Church priests, according to what could then be found, were placed in that office: but now in the spiritual people the full number of those are found who are fit for the priestly office, occupied in that which occupies the secular honor of earthly union, who are the ones who undertake the commandment in secular marriage, my world is vowed in the priesthood. Wherefore in the infancy of the Church priests, according to what could then be found, were placed in that office: but now in the spiritual people the full number of those are found who are fit for the priestly office, occupied in that which occupies the secular honor of earthly union, who are the ones who undertake the commandment in secular marriage, my world is vowed in the priesthood. Wherefore in the infancy of the Church priests, according to what could then be found, were placed in that office: but now in the spiritual people the full number of those are found who are fit for the priestly office, occupied in that which occupies the secular honor of earthly union, who are the ones who undertake the commandment in secular marriage, my world is vowed in the priesthood. Wherefore in the infancy of the Church priests, according to what could then be found, were placed in that office: but now in the spiritual people the full number of those are found who are fit for the priestly office, occupied in that which occupies the secular honor of earthly union, who are the ones who undertake the commandment in secular marriage, my world is vowed in the priesthood. Wherefore in the infancy of the Church priests, according to what could then be found, were placed in that office: but now in the spiritual people the full number of those are found who are fit for the priestly office, occupied in that which occupies the secular honor of earthly union, who are the ones who undertake the commandment in secular marriage, my world is vowed in the priesthood. Wherefore in the infancy of the Church priests, according to what could then be found, were placed in that office: but now in the spiritual people the full number of those are found who are fit for the priestly office, occupied in that which occupies the secular honor of earthly union, who are the ones who undertake the commandment in secular marriage, my world is vowed in the priesthood. Wherefore in the infancy of the Church priests, according to what could then be found, were placed in that office: but now in the spiritual people the full number of those are found who are fit for the priestly office, occupied in that which occupies the secular honor of earthly union, who are the ones who undertake the commandment in secular marriage, my world is vowed in the priesthood. Wherefore in the infancy of the Church priests, according to what could then be found, were placed in that office: but now in the spiritual people the full number of those are found who are fit for the priestly office, occupied in that which occupies the secular honor of earthly union, who are the ones who undertake the commandment in secular marriage, my world is vowed in the priesthood. Wherefore in the infancy of the Church priests, according to what could

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ture, like that which should not be clothed before the lawful time, or without A manly habit: therefore also shall not approach the office of my altar; because it shall show a manly person neither in its hair nor in its clothing. But let those who approach my altar appear in chastity in my sight. And not only i i : but also others who desire to receive the sacrament of the body and blood of my Son, lest they put themselves in a case of ruin. But many are found both among the spiritual and among the secular who not only pollute themselves with the fornication of women, but also, contaminating themselves in the contrariety of fornication, impose upon themselves the most grievous burden of strict judgment. How? A man who blinded according to the manner of a woman, and against that conjunction by which God sins, and against that conjunction by which God joined together the male and the female, namely, that which was strong and weak, he joined together, so that one might be supported by the other. But these contrary adulterers, when they transfer their manly strength into the softness of contrariety, rejecting the correct institution of male and female, follow Satan in their perversity most harshly, who in their pride want to split and divide him who is individual. For they themselves establish the adulterer as something foreign and contrary, and therefore appear polluted and contemptible in my sight. But he who has gone beyond the bounds with a woman is most called fornication by his sinfulness. How? For as that man would be contrary and troublesome to men, who, having the most beautiful and pure feasts, would throw them away, and eat the dung that comes out in the excrement of man: so also are these unworthy and unclean before me; because they abandon the correct institution of conjunction in a woman, and seek in her a foreign transgression. But both the woman who seizes upon these diabolical arts, because she has joined herself to another woman in a manly office, is at the same time that which appears to him in my sight, and that which subjects herself to him in the face of a slanderous third party. Because when they have shamelessly usurped another's right. And since they are a stranger and despised by me, those males also who, with the touch of their foreskin, expel their seed, bring no danger to their souls; because in this restlessness they shake themselves completely, and therefore they appear before me like unclean animals that devour their young. Because by perversely expelling their seed, they bring it to a disgraceful pollution. Whom also the women, imitating with shameless touch, when in the incentive to burn

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They wear themselves out with burning lust in the constriction of their bodies, and are therefore very culpable, because when they should restrain themselves in chastity, they pollute themselves with impurity. Hence both women and men who shake off their seed from themselves by the very touch of their bodies, inflict ulcers and wounds on themselves in their souls in this filth, since for love of me they refused to restrain themselves in the duty of chastity. What is this? Because when a man feels the sting of his flesh pricking him: he closes himself into the cave of continence, and seizes the impurity of chastity, and thus protects himself from impurity. How? Let him cast out the tares from the wheat, that is, let chastity separate itself from the noise of lust. Hence who is sweet to the taste of lust. But you, O men, cast away chastity and love lust, when you are not only fornicators of men, but also fornicators of animals, so that you send your seed not into that

which is living, but into that which is dead, and that you abandon your partner, and desire that which is subject to you in servitude. Wherefore the elements cry out over you, saying: Alas! alas! our rulers mix themselves with us in the commission of their seed. And thus from my indignation in your works it grieves me to have destroyed myself. Why then did he create your intelligible understanding in his money, foolishness, when he knew that you were men? Did he create you for the junction of money? By no means. And since, having joined you to them, he thinks that you are falling upon yourselves, because he would have admitted the institution of crimes, because he does in more that he has so destituted himself, that he pours out his seed with the cattle, here he brings upon himself the greatest ruin, so that even Satan, through his adversity, cast himself down with the things he wanted from himself to God. Wherefore all you who are not defiled by the perverse in various earthly pollutions: resist your lusts, and chastise your bodies with the most bitter and true repentance with great mourning and fasting and mortification, lest you be cast unrepentantly into the heap of the most cruel guilt. Not only should men cleanse themselves from the impurity of wakefulness and will, but also from that pollution which has befallen them while they are asleep, so that they may not worthily steal away in their dreams: I do not want him to approach the sacrament of the office of my altar in that burning heat, until that ardor settles in him, as it is written: If there be among you a man who is defiled by sleep at night, he shall go out of the camp; and he shall not return until he has washed himself with water at evening, and after the sun has set he shall return into the camp (Deut. 13:11). What is this? If there is among you who are in my service, a man who is polluted during the night in the sleep of his slumber, let him separate himself from the congregation of that holiness which pertains to my altar, so that he does not presume to join himself to that nysteria, before, when the harmful heat has departed, he is cleansed by that laver of repentance in confession and compunction of heart from the burning of his lust. And then, that repentance which had so enlightened his heart having been accomplished, let him return in the love of chastity to those who faithfully defend themselves from the impurity of pollution, and that sacrament which only man without a title is worthy and worthy of honor. But the man of lust burns strongly in lust both when asleep and awake, let him beware lest he feed the fire of his ardor. How? Namely, with the food which he feeds himself. How? Of course, he should not inflame, but should humbly abstain from those fleshes which have come forth from their mothers without a covering, that is, from cattle: because in them there is a fervor of ardor, which is not so great in the flesh of birds which do not come forth without a covering, but are born with a covering when the egg is broken. Whence there is even less fire in it. But he should also abstain from immoderate wine, lest in drinking too much, his veins, filled with noxious blood, become shamefully heated in the heat of the fire. But if anyone labors in the excess of these things, unable to resist himself by himself, let him complain to me with most devout intention, and wound me. Let him demonstrate to me by the humility of his heart. How? That is, let him open it to me by humble confession before the priest. And how is this? In the case of the old Adam, the human race was killed, which the new Adam raised up in his death. And in Adam, in his death, she arose for the resurrection of souls, so that Adam must contend with his sins, which the old Adam did not do, since he covered his transgression rather than confessed it. How? Because he did not confess it by repenting, but he covered it by accusing the woman; hence confession was established, so

that after men had fallen, they might be raised from their fall through it. And therefore whoever, by pure confession to the priest in my love, has confessed his sins, rises from death to life, as she was also snatched from death, who at the banquet before my Son with tearful repentance cleansed herself from her filth. Which remedy for the continuation is in the ancients the law of grace, the patriarchs and prophets were the consolation, and under the law the high priests, coming to that priest, brought true justice in my Son, so that many men ran to them. And from Adam down to the apostolate of the apostles, there were always those who, by divine inspiration, with their consolation and instruction, endured the sufferings of men. But also as the apostles showed to men by their preaching and many miracles, the man who

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falling into death by diabolical snares could never be raised by himself, was rescued by the Son when in the world. How? Because when he was in the world enduring many labors in his body, finally for the redemption of the world's salvation they must imitate him with his priests. How? They must seek the help of my Son. Just as after baptism they have recalled the old crime of Adam, they are not able to rise from their fall by themselves. And therefore they will seek advice as from the patriarchs and prophets, and receive help from the apostles: where they will faithfully demonstrate their sins, having exposed their wounds, in true and pure manifestation. How? They will confess their sins to the priest who is the minister of my Son, with a most devout heart and mouth. And then that priest, granting them a remedy in their repentance, will bury their sins in the death of my Only Begotten. But they will then glorify this of mine. But he who refuses to uncover the wounds of his sins, insists on healing them for others, according as he then proves to want to be a priest, deceives himself, because he wants to be a priest for himself. In some ways he deceives, because he is not able to rise up for himself; since he was not raised in salvation by honor through himself, but was saved through my Son. Hence he who desires to be saved, let him not despair of confessing his sins at the end of his life. But if anyone, placed on the threshold of his death, seeks remedies for the wounds of his sins, and yet cannot have a priest to whom he can confess his sins, then let him manifest them to another man whom he finds convenient at the same time. Or if he cannot have any man so suddenly, let him bear them before the elements with the affection of his heart, even those, through and through, seeing from the inmost part of his heart opened, and I devoutly seeing his whole body, do not cast away his repentance. In some ways because if he despairs of my mercy, I will not rise again to life. But because he has brought no one, he has freed himself, because being strong he has conquered manfully. But he who does not seek the remedy for his salvation through the swelling of his mind, this man is not to be helped; because, while he could have found me, he refused to seek me. Therefore, while a man has time: let him not neglect himself, but seek the refuge of pure confession, as my Son also commanded in the Gospel, saying: Go and show yourself to the priest, and offer your gift which Moses commanded for a testimony to them (Matt. vm). What is this? You who are filthily desirous of being cleansed from them in sins, go with good intention, and show that pure confession to the priest of true repentance, which by the will of God he foretold, who from many floods of the earth will be drawn in those who have previously destroyed you in evil acts. If a man were to become filthily, that now in the bitterness of repentance from them or because of that, if a sinner were to hide his deeds in the secret place of his

heart: who then would that man of repentance manifest his sins, so that he would have a witness of his repentance. But who would take the sin of repentance as his help. How? Because when the body of man fails through its weakness in the labor of penance, alms comes to its aid. And since it is difficult for a man to repent harshly and according to what is just: therefore he takes alms to himself as a mother, so that with her he may endure that which is laborious for his body. For just as a mother does not cease to help her son in need, although he seems to be already educated: so also alms overtakes the tenderness of the body in the penance of man, although the same man appears strong in the mortification of his body by penance. Nevertheless, my works which he endured in his body by the relation of the works which he endured in, she also punishes in herself bodily, so that that work which I doubt faithfully of penance had been: because the bitterness of penance, the deadly wounds of sins with the aiding alms in men, should heal. How? Because when a man constricts himself in chastisement, he also expands himself through alms. How? For alms showeth my mercy. How? When a faithful man cometh with his substance to the poor for my love, he keepeth my commandments, because he spendeth his mercy on the needy for the honour of my name, even as I also in the purity of his heart withhold not my grace from them that seek me. But he that in this way with almsgiving succoureth me to my poor because of his heart: go, he is lovable unto me, for it hath been seen: Lay up thy treasure in the commandments of the Most High: and almsgiving shall profit there: and almsgiving shall profit there in the commandments of the Most High: What is this? With just and right consideration take of the substance of thy money which is in thy bosom and in the embrace of thy heart, dividing it according to the commandments of him who is above all, because God hath commanded that thou shouldest depart from evil, and do good. And therefore thou oughtest to abound in thy commandments in this way by thy good will, lest thou be of the lost sheep, but sanctify thyself before God, giving of thy substance in the feast to them that delight in it; because even then God will not withhold his mercy from you in your mercies. But if you do this, then that treasure of greater use will bring you than you have on that great mountain, climbing a great mountain and possessing much gold in your pride. How? For it is better for your pride to possess. To give in humility, than to possess the kingdom of the world with great

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pleasure; because then mercy in the reward of God would fail you because of the weight of your pride, because there you would not have the bowels of compassion for the poor. Whence also the elements are the lakes of men's pleasures, and their manners will show. How? Because they bring upon them the vengeance of God upon those who sin. And therefore, O man, abandon the emptiness of shipwrecked avarice; because your most just inheritance is in eternal life, and leaving evil, make him to let go of the malevolence of hardness. And that he may obtain mercy, it is from your substance that the needy one is. Wherefore also, O man, no liar, do you help this contradictor, O man, no liar, do you help this one, embracing my will in this. How? As I extend my grace to you, so you also ought to give your alms to the poor. But those who receive alms, let them not take it in vain or according to greed. What is this? For there are many who love laziness, do not want to work physically so that they can feed themselves, nor do they strive to do good works spiritually so that they can help their souls; but they are like cattle, having the understanding of

justice neither in soul nor in body. Whence also unworthy appear before my eyes, if in this way without correction and without repentance the death of this wickedness should come upon you. But there are also many who, suffering bodily necessity, give alms with humility in fear, and those who give them their mercy are also wicked, and wicked works are most unclean to you. Among these vices they will withdraw, because I want to give them heavenly riches. But those who willingly endure poverty for my name's sake are very lovable to me; but those who would willingly have worldly riches for their own greed, and cannot have them, lose the reward of this labor. But he who seeks riches for this reason, that he may fulfill my will and not his own greed in them, will receive the reward of honor from me for his good will. So also he who is not of honor will fall because of the boasting of his pride or not for glory; but he who seeks it out of conceit, so that he may appear not to his own pride but to mine for the same reason. Wherefore also the priests of the office of spiritual government must not submit to their teaching, being properly situated, for my sake, that they may be able to preside over my people all the more securely and devoutly. How? Because they must teach, admonish, exhort, and coerce my people, so that they may worthily and praiseworthyly keep the law of God. And this the shepherds will always ponder: while they move the people by exhortation, that they may not persist in their sins without confession and without repentance, but that they may consent to evil works and perfect good. But if the people do not obey their priests in this admonition: then the people will feel their guilt, and the priests will have saved themselves from the fall of this negligence; but if the priests do not show the people the authority of their teaching, then the priests are not driven but are called ravenous wolves, because their office is to rob: just as the wolf cruelly robs the sheep, so that they follow their own will more than they love the care of the sheep. And because they live perversely, I say, fearing to sow true doctrine among the people, so anxious as to consent to some of their masters, because they are carnal lusts, and closing the door of their hearts to the equity of their own household, which is the justice of God. Whence you who are in your own iniquity utter a terrible cry, so that I cry to them, "I will lift up my voice." For how in your office do you dare to touch your Lord with bloody hands and in contrary filth, and in adulterous iniquity? Truly you shake the bottom of the earth with your uncleanness. How? Obviously when you do not fear to touch your Son, defiling him with such great crimes, I oppress the earth in great pain, thus avenging the flesh and blood of my Son; since you not only cruelly shake the earth in this horror, but you also most wickedly contaminate heaven with your uncleanness. How? When in the stench of your uncleanness you touch the Lord your God as if you were taking it upon yourself, they send forth the vengeance of my judgment in my will and upon the earth. For when you should go before him in good works, shining before him, so that my people walking after you would not tread on their own feet in any offense; but you sometimes contaminate my people with greater iniquity than even he himself contaminates himself in which he has an evil and worst example in you. For you should be such a bright gem that those who believe in your light, walking, could recognize the path of righteousness; but you give them an example of death, so that they cannot find the measure of your iniquity. And how can you be their shepherds, when you thus seduce them? How then will you answer for them, who cannot even give an answer for yourselves? Whence does it take away and further before you consider your honor: who precedes this was given to you by men? What is this? Since in the Daughters you precede,

having received the keys of heaven, which are the judgment of right sense and just judgment in the knowledge of the Scriptures: when you rightly consider what is what you ought to bind. What is this? Since men stubbornly oppose themselves to nothing in my law: you ought to instill in them the fear of my judgment. And if then they do not correct their fault, extend your binding upon them. How? Because they are rebellious: therefore with open

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words in my words you will bind them, and their continuity A is so ostracized that from his wickedness he cares not to seek any mercy, here he imitates the ancient serpent who despised mercy and first lays me bound to himself: as my Son to the first shepherd of heaven. And whatever I shall give you on earth shall be bound in heaven; and whatever you shall loose on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven. xvi. What is this? I who have power over heaven and earth, to you who have devoutly imitated me, through my grace I will give those judgments which will touch the dignity of the kingdom, so that it is a crime that you should bind on earth with just judgment, according as you see men sinning on earth; for after I have taken away the soul of man from his body, then you will not extend your judgment upon him, because that judgment is mine: let him be bound in his wickedness, and in the heavenly places, that is, from heaven, separated and cast out, because in the heavenly abode no iniquity is permitted to have freedom or place. But this bond which you thus bound before in rebellion, when you have afterwards denoted in the repentance of the transgressors, will be loosed on earth and in the heavenly secrets. And then after the death of man, you will be able to absolve him by his grace, because God does not cast away the groaning of a devout heart. You, my people, have received this power: you will bind no one without a guilty cause because of the rage of your heart in my words; but you must consider very sharply whom you should bind in this way. For he who neither because of the shame of men, nor because of my fear, nor can be shaken by your prayers or precepts, who wishes to persevere in his wickedness, you will remove this ecclesiastical assessment in my words from my Church. But you will not bind the innocent; for if you bind him you are putting yourselves in a knot of dire guilt. But if he, though he is bound in this way unsuitably to the subject, spits, though innocent: nevertheless the humble subject must seek a solution, lest if he wishes to obey the guilt of his legitimate subjects in his perversity, he should be separated from the heavenly ones in my word, or, being disobedient to me, he will be cast out of paradise in my precept, nor will he be received into the company of the faithful, except in repentance of obedience; just as the human race was recalled to the heavenly country in the martyrdom of my obedient Son. But he who is so rebellious that he does not want to return to the duty of humility, then, if he has thus persisted in his contumacy, will have the company of flowers, who, refusing to cast away the stone, but remaining in their infidelity, refused to have the glory of ecclesiastical beatitude. For he who seems to care to seek no mercy for his wickedness, here imitates the ancient serpent who despised mercy and first bound me to himself. Although I was cast down from heaven when I fought against the army of the Most High with my angels; nevertheless now on earth I have come to man from him, in whom you will exercise my wrath and avenge me mightily. For on earth I will complete in man what I wanted to do in heaven, namely, to be like the Most High. And if God is just, this power will not be taken away from me, because man will consent to me and not

obey God. This the devil speaking within himself: he has set up all his arts against man so that he might depart from God, who also followed the devil; wherefore he has bound him to himself so strongly that man worshipped him instead of God, and denied Beo his creator. But when man lay in such darkness of unbelief, and was not able to help himself, I sent my Son to save him, in a wonderful way, incarnate from a virgin, truly coming forth in true flesh and true manhood, and since from a virgin mother he truly took mortal flesh according to men, and gave himself to them; but you remain stubborn and inflexible in your unbelief; for a stone can be turned into dust for building, but you do not want to be softened to faith. Pay attention, however. Just as a man, having in his chest the most beautiful gem, sets it in metal so that it may appear to men, so I, having my Son in my heart, wanted him to be incarnate from a virgin so that he himself might confer salvation of life on those who believe. But if I had also given him a carnal father, who would he be then? Obviously not a son but my servant; but this is not what it should be, but he himself, born of a virgin, ate, drank, slept and rested, and endured other bodily miseries; but nevertheless, when sin was present, he took on flesh in truth. What is this? For the rest of the Lords are in the transgression of Adam and Eve through and not in truth. My Son was not born thus: but in holiness was born of the most chaste Virgin for the redemption of men. For like could not loose like from his bond, another greater should come who could rescue him. What is this? Since man, born in sins, was not able to free sinful man from the perdition of death; therefore my Son came without sin: because he mercifully rescues man from death by deviating death. But he who sees with watchful eyes, and listens with attentive ears, let him here, led by my mystical words, offer him an embrace, which emanate from me while I am alive.

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SEVENTH VISION.

SUMMARY. — That God, dispensing all things justly and declaring in justice the diverse gifts of the Holy Ghost, faithful men are laid before them by the law. That the devil deceives men in many ways in the worldly goddess. That the devil openly and fraudulently offers riches and delights to men; which he who covets buys. That they manfully resist the diabolical persuasion, while some lukewarmly overcome it, and fall in love with it. The words of Ezekiel on the same subject. That the devil, full of all wickedness, labors to deceive five wise men with the poison of his manifold art. That the pride of the devil was cast down in the incarnation of the Son of God. Of the eyes, ears, and nostrils of the serpent, what they signify. Of his hands, feet, and tail, what they signify. That the power of Almighty God has so broken the strength of the devil that he cannot exercise wickedness and fire according to his will. That the devil sends forth in four parts, which wickedness and fire of wicked persuasion into every kind of diverse man. The words of David on the same subject. How the devil attacks different kinds of spiritual and secular men with fiery persuasions with many kinds of temptations. Of their three sides. Of the temptation of secular men. Of the six kinds of temptations of spiritual men. Of the unbaptized. Of the arrows of his mouth and of the breast and of the moisture of his lips, what they signify. Of the whirlwind of the navel and of the uncleanness of his veins, what they signify. That the devil is foolish enough to cast away men through unjust unbelief is thought to be true, which he himself demonstrates to

them eloquently. That heretics are to be avoided and cast away from the Church who worship the devil instead of God, and are the bowels of the devil and the forerunner of the seed of the son of perdition. That the grace of God forsakes those who despise the audience of God, but which helps with the winds of mercy. The words of Solomon on the same. That the true worshippers of God who trample on earthly things with all their might, cast down the ancient servant, who was cast down with strong contrition. Then I saw a burning light of such great magnitude. But that flame which sought the cloud against how great and high a mountain is, was divided at its summit as if into many tongues. And before that light stood a certain multitude of white men, whom a kind of veil, like a transparent crystal, appeared to extend from their chests to their feet. But also before that multitude, as if in a certain way, there lay on his back a certain spring of wonderful size and length: who seemed to be of such horror and fury: beyond what even man can express. To his left was a kind of marketplace, where the riches of men and the delights of the world and the markets of various kinds were presented with great speed, some men also with great speed but slowly, no trade was carried on, some insisted. But the spring was for sale and for pilfering, where it is not accustomed. The spring was full, and it bore five varieties from its head through its belly to its feet in the form of belts descending upon it, of which one appeared green, another white, another red, some yellow and some black, all full of deadly poison. But its head was so crushed that even its left cheek seemed to have already been dissolved. Its eyes were indeed bloodshot on the outside and fiery on the inside, but its ears were round and bristly, its nostrils and mouth were like the nostrils and mouth of a viper; but his hands were like the hands of a man, but his feet were like the feet of a viper, and his tail appeared short and horrible. And a chain had been placed around his neck, which, being very strongly fastened to both his hands and the stones of the abyss, had bound him so strongly that he had not even in this way divided himself into four parts according to the wickedness of his will, and one extended itself among secular men, another among spiritual men, and yet another descended even to the abyss. But that flame which sought the clouds fought against those men who wished to ascend to the heavens. Of which three lines were seen; for one line was near the clouds, and one in the middle which is between the clouds and the earth, and one went near the earth: all with repeated voices went on shouting to the heavens; but being thrown this way and that by that flame, some did not fall, while others could scarcely support themselves with their feet, while others, falling to the earth, but rising again, reached for the heavens; But that flame which spread itself among secular men, burning some of them and turning them into the most terrible blackness, and some it pierced with its sharpness, so that those whom it wished to rescue returned to them. They went forth from the heavens, crying: O ye faithful! lend us aid, the rest they had allowed to be pierced. And that flame which spread itself among the spiritual: it covered them with its darkness; whom I also considered in six ways; for others the same flame caused a cruel conflagration: but those whom it could not harm, it ardently burned with either green, or blue, or red, or yellow, or black, that deadly poison which was lacking from the head of the spring to its feet. But the flame which sought the abyss contained in itself the diverse punishments of those who, not having been washed by the font of baptism, ignorant of the light of truth and faith, had worshipped Satan instead of God. And I saw also from his mouth the sharpest arrows whistling, and from his breast exhaling black smoke and from his navel boiling burning moisture, and from his

navel a hot whirlwind blowing, or from the extremity of his belly as if he were bringing forth a root with springs. But also from him his most dreadful mist persisted. And behold a great multitude of men came in great brightness of shining things, which came to him, trampling him with great force and fiercely, and biting him: yet so that they themselves could neither be harmed by the flames nor by his poison. And I heard again a voice from heaven saying to me: God, who dispenses all things justly and rightly, calls the faithful people to the glory of the heavenly inheritance; But the ancient deceiver, lying in wait, trying to hinder them, stirs up the arts of his wickedness against them, but nevertheless being overcome by them, he receives the confusion of his presumption, that they may possess the heavenly country, and he himself may undergo infernal horrors. Because, namely, because of the demonstration of a light of such great magnitude as if divided into great tongues, in its height, as if divided into many tongues, which is the ardor of its believers, demonstrating the righteousness of God in the strength of glory, and in the same glory of the Holy Ghost wonderfully declaring the diverse houses. And before that light a certain multitude of white men stood: i.e. in the presence of the beings of the righteousness of God, a crowd of men shining in faith by their good works, well and honestly composed, before which: as if a certain veil like transparent crystal extended from the chest to their feet; because in his sight they always have a strong and splendid divine law from the intention of good actions to their completion, in which they always have their strengthening, in which they cannot be overcome. But that before that multitude, in a certain life, he lies as it were on his back, in death, the greatness of the knowledge of men, manifestly known in the way of the world, the knowledge of men, and evils to walk, for this reason he is thus the ancient serpent not so much in his form, but in the ignification of the mystery, namely, great in malice, long in ambushes, appears thrown upward as if to him: who tend to the heavenly things through his deception, but nevertheless lies, because by the Son of God his powers are exhausted, so that he is not able to stand in them; although he seems to be of such horror and fury, beyond which even man can express; because he is poisoned with fury and malice, in the multiplicity of his diversity; from the fear and death of man he is not able to explain. Separate men and worldly delights, and markets appear diverse and upright; since it is seen in form, that the most wicked works of it are of death: so that there in corruptible riches pride and vain glory and in corruptible delights pride and concupiscence, as in the market place the selling and buying of many varieties of earthly desires will bring: so that he who openly shudders at the devilish terror, is secretly deceived by them, seeing that many persuasions of vices are lightly offered to him, as if by a merchant diverse merchandise is shown to men, so that, delighted by this, they buy all the more eagerly what they see offered to them; for the devil offers his arts to men fraudulently; but those who then covet them, they buy them. How? They throw away their good conscience as if they were selling, and contract deadly wounds of their souls as if they were buying. But there some men, running with great speed, do not make any trade, because they themselves, knowing God, acquire for themselves the treasure of good will and the spices of virtues, most manly: so that worldly wills and diabolical filthiness pass quickly into the commandment of God, and they despise sweets and sales. But some, going slowly, insist on sales and purchases there, because these have sales in good works, for a time they have the heart of their good works, they extinguish it by selling it in themselves, and they nourish the will of their flesh as if they were buying it in themselves. Wherefore they will receive the reward of

good work, and the just will bear the punishments of their iniquity, as Ezekiel shows, saying: The justice of the just shall be upon him: and the wickedness of the wicked shall be upon him (Ezek. xvii). What is this? The shining works of the pure man imbue him with holiness, and as it were a thousand eyes looking high and deep everywhere surround him, bearing him in great honor and in the mortification of his will, as the Holy Ghost has inspired him, as if it pleased him. But the most cruel viper also held him in the air, which, having consumed the sky, roaring at the greatness of the beautiful, quickly casts him who follows it unfaithfully from the most noble work of the finger of God, and from all honor and from the blessedness of the heavenly vision, and making him an exile, cuts him off from the living fruit and from the root of the righteous tree. But what you see that that worm is black, hairy, ulcerated and full of pustules: this indicates that the same ancient serpent abounds in the blackness of the darkness of infidelity, and in the hairs of the concealments of deception, and in the ulcers of the uncleanness of pollution, and in the pustules of the caves of fury.

Also five varieties from his head through his belly to his feet in the manner of belts descending in the passions of vices, from that deception he ceases to strive to fulfill himself first until consummation, but pretends to a false rectitude,

he draws men to the slopes of his unclean arts,

with some green wine, some of his own, some yellow, some black, all appearing full of deadly poison; because in green they show eternal transgression, in absolutely foolish irreverence, in blushing the glory of deceit, in yellow the biting detraction and in black a base resemblance, him with the fullness of other perversities which bring death to the souls of men who consent to him. But that his head is so

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that even his left cheek seems to be dissolved, this is because his pride in the incarnation of the Son of God has been so cast down that even his adversity is not able to exert itself. His eyes, however, appear outwardly bloody and inwardly fiery; because the intention of his perversity, as it were, strikes blood-stained wounds into the bodies of men, and as it were, inwardly, he inflicts a fiery dart into their souls; but his ears are round and bristly, because he surrounds a man as if in the roundness of the hairs of his arts, so that he may cast him down very quickly if he detects anything in him that is his own; His nostrils and mouth appear like the nostrils and mouth of a viper, because he cruelly kills those who are indiscreet and who are happy, transgressing their customs. But his hands, like human hands, he exercises in the works of men. But his feet are like the feet of a viper, because they are in the paths of the netherworld, because he does not cease to tear men; and his tail appears short and horrible, which is the power of that small but nevertheless most wicked time in the son of perdition, who desires to grasp more in his bacchanalia than he can perfect. And that his colors are cast into a chain which binds both his hands and feet, this is because the diabolical strength has been so broken and crushed by the power of Almighty God, that both his worst works and his most wicked ways in which he seduces men have been crushed in their contrition: so that also that chain, most strongly fastened to the stone of the abyss, binds him

so strongly that he cannot move himself either this way or that way according to the wickedness of his will; because the power of God, remaining in the most stable eternity without distinction, oppresses the devil, which he forcibly oppresses in the salvation of souls, which he will not be able to remove from faithful souls by the most wicked hearts nor by salutary instruments, lest they reach the place of joy which he himself has stubbornly lost. But that from his mouth many flames burst forth into four parts and divide, this is that he himself, out of his most rapacious voraciousness, emitting the worst and most manifold evil of the most cruel conflagration of unjust persuasion, scatters it variously into the four quarters of the whole world among men, that they may follow him. One part of which ascends even to the clouds, because that diabolical inspiration draws back those who seek heaven with all the desire of their minds by its sharpness, and another among those who converse in the world, by its diversity, deceives; but another extends itself among the spiritual, because I will call them spiritual, but descends even to the abyss, because it consents to itself the unbelievers; because going into the infernal realms of twists and deception, they did not keep the path of rectitude, nor did they exhibit the reverence due to the true God, as David testifies to the day: Contrition and misery are in the ways of those who have not known the way of peace: there is no fear of God before their eyes (Ps. xiii). What is this? The innocence and the most powerful works of God which are at war in a living and purest fountain; they so destroy those who drive God out of their hearts with the most wicked and damnable works, as a great rain drowns a thing, alas that it appears no more. And therefore they do not strike lightning even in the sight of God; because unhappiness with a most unhappy habit is in their paths wherever it extends itself with the food of death. How? Clearly by tasting and eating this which is evil; whence they also sharpen that path, because they do not act the sweetness of God in honor or in another, where they desire the fear of Him. Whence also, as you see, that flame which seeks the cloud fights against those men who wish to go to heaven; Because that most wicked fire, having perceived the winds of faithful men going forth, is most cruelly wild against them with its arts, lest they should reach those heavenly things which they themselves seek with many sighs. You see three lines of them, because they do not cease to worship the true and ineffable Trinity (although they are greatly fatigued in their struggles). For one line goes near the clouds; because these, fighting most valiantly against the devil, lift their minds from earthly actions upwards to heavenly things, just as clouds are wont to flow over the earth; and one runs in that medium which is between the clouds and the earth, because they themselves, with a certain moderation, desire themselves entirely, neither with their whole mind for heavenly things, nor with their whole desire for earthly things, but impose honey upon themselves in these; and they seek interior things, and yet they do not fall from exterior things, and one falls from earthly things, because insofar as they cling to them, so that they have great possessions in them, but nevertheless they are victorious with heavenly help, let us all go on with repeated voices crying out to the heavens; because both these and those in many sighs of their desires exhort themselves to tend to those things which are in the heavenly secrets, although they are often weary in this intention of theirs by the arts of the ancient serpent. But thrown here and there by that flame; because driven by the diabolical breath of temptation into a diversity of manners, some nevertheless do not fall, because they themselves, being the most valiant fighters, defend themselves manfully from these illusions; but others scarcely support themselves with their

own hands, because these set their own paths in the way of rectitude, but in many labors founded on God, nevertheless overcoming the diabolical arts, they persevere in the commandments of God; but others, falling to the earth, but rising again, tend to the heavens, afterwards they themselves lay down with a diversity of vice, they place their hope in God with good works.

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But that flame which they have among the secular A shows them; or it spreads the detraction of its neighbors among men, burning some of them into the most terrible blackness, that is, the same conflagration of most wicked deception, that those who are subject to their own perversity, the worst vices of the dark sign of contempt, and themselves themselves intervening in bright death, fall to the ground and perform the most unwholesome works in their acts; but some it so binds by its fall that it infuses them wherever it wills, because it so subdues them with its wickedness that it inclines them to all the vices of its depravity, namely, suggesting to them the worldly sweetness in the embrace of ardent lust: so that they also have diverse manners of their manifold rites, namely in words, in hair, in dress, in walk, and in other such things. Whence they become crooked, neglecting the justice of God, and being transgressors of the law, and not imposing upon themselves the circumcision of the mind: because it is superfluous for them to keep what has been established in God; but as the sea is tossed about by the wind into restlessness, so they are tossed about by the wind into restlessness. From which, however, some escape, going to those who seek refuge. O faithful ones, grant us help, respecting them, let the faithful be carried; because, withdrawing themselves from the bitter and harmful custom and imitating those who fix their minds on evils, they spend their own suffering, and desire help for themselves with heart and voice; but some remain so pierced: because they themselves, entangled in various vices, persevere in evils. But that that flame which extends among the spiritual covers them with its darkness, this is that the same inspiration of diabolical persuasion will send its fires to those who should serve the spirit without the whole, and cloud them with the black flesh of their vices. Whom also in the flesh they enter into the spirit. Whom also in six external ways: the senses and the ancient enemy both insinuate the devotion of the exterior as the sixth mode the devotion of the heart: theirs as the sixth mode pervert the heart. For others will emit a flame that harms; because the devil both inflames them with pleasures, alas that they: inflames them to desires and pleasures, alas that they: inflames them to lust and to the pollution of unpunished impurity. Whom he inflames either the pollution of unpunished impurity. Whom he inflames either with that red or erucic or black deadly poison which from the head of the same spring: descends to its skins burns. How? Because the pleasures of pollutions return to him, or the sadness of the world as if dusting greenness by which they are so oppressed, that they are neither effective in spiritual nor in worldly things, he infuses into them; or the fever of vices, like an unseemly whiteness, so that they hide their bitterness neither before God nor from their fellow men, he will send upon them, or the remembrance of earthly glory, like a shining red, from which bitterness and anxiety of heart, he will show them; or the detraction of their neighbors, like a lukewarm passion, so that they become arrogant and double-tongued from it, he will induce in them, or the dissimulation in their hearts they will be horribly darkened, he will impose on them. Which sends forth deadly plagues or the blind end of its own soul will catch the flow in the world, when it eats into the flow in the world, proceeding, through which it

brings the noxious ardor of vices to men. But that the flame that seeks the abyss has in itself the various evils of those who, not washed by the fountain of baptism, ignorant of the light of truth and faith, worship Satan instead of God, that is, that conflagration, adhering to perdition, brings dire and bitter torments to those souls who, in the fountain of salvation, are not cleansed, not seeing the brightness of the inherited inheritance and the faith of the ecclesiastical in the midst of the filthiness, him who, being placed in ambush, tries to plunge the souls of men into death, for him who, for the sake of him who gives men life and salvation, sharp shrieking arrows, which are from the diabolical rage preceding the worst and most wicked inclinations, exhaling his foreign smoke, which is the emission of his most terrible anger and envy from his attempts at malice, with burning humors bubbling from his loins: which is the outpouring of his most fervent lust in his prelates. And from his unibible a fiery whirlwind blowing; which is from his voraciousness in his subjects the suffocation of the most ardent fornication, and from the extremity of his belly the filthiness of frogs gushing forth: which is from the destruction of his perverse absorption in the obduracy of despair, a sluggish want, when the ancient instigator himself has led those following him to all his will, all of which cause great restlessness in men; because such perversities impose upon them the greatest calamity of the most miserable entanglement, which follows not with serpents, but with earthly things when they attach. But that which, going forth, he brings upon many men by his perversity, is that by the same devil, by perversity, he has made an error of conscience, preceding, and he agitates foolish men by an unjust credulity. How? From the cutting off of the head of John the Baptist, that the Son of God was the one who extended the wounds of sinners, a most grievous error arose, where the devil seduces many men in various images: this is true, because they think that he himself demonstrates to them in a flattering manner according to their own estimation. Whence also many are deceived according to this honey; because their faith also always staggers in fruitlessness. But, oh my children, if you wish to be wicked and perverse, flee this most wicked error, lest the most bitter death seize you in unbelief, being enclosed in the cohorts of the devil, woe to them, woe to them who have thus persevered, because the bowels of the devil

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are, and the pre-cursing seed of the sons of perdition. Wherefore, oh woe to my beloved children, avoid them with all devotion and with all the strength of your soul and body; because they worship the ancient for God, and because they dress in him, because they worship him for God, and because they confuse him with deception through fallacy. They are simply adhaemonicides, so that they fall into them to deviate from their error, before they themselves, mortifying and offering to the devil, so also in their schisms and in the fullness of their vices, invade my Church, when baptism and the sacrament of the body and blood of my Son, and the other institutions that my Church has, in their shameful machinations, wickedly mock. But although because of the lust of my people they do not openly oppose these institutions of mine, yet in their hearts and deeds they count them as nothing. For by diabolical illusion they pretend to have holiness, in which they will be deceived by the devil, so that he will be recognized by them, so that he avoids him. Wherefore by her own art she shows them some things as good and holy, through them she has error. But what she has, lest she understand that she has a physician for her error, in her hearts and deeds she treats them as nothing. For by diabolical illusion she pretends to have holiness, in which she will be deceived

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BOOK THREE.

FIRST VISION

SUMMARY. — That the hearts of the faithful should fear and venerate the greatness, breadth, and depth of fear. That every faithful soul should wisely fear the greatness, breadth, and depth of fear. The depth of the mysteries of God is incomprehensible to the faithful soul, except insofar as, by his own gift, it is conceived by faith. That in the wisdom of God the Father through the love of his Son the persecution of all the elect has been calculated. An example in the Gospel of the same thing. What does the light of the mud in the chest signify and why the dawn is the Virgin uncrowned, the words of Isaiah on the same subject. The words of David. That God the Father works in his Son from the dawn of the Virgin uncrowned, ordering and perfecting all his

works. Of the revolving circle. That the power of God is higher than man is to know, and why angels praise God without communion. That God is a clear justice, true and just. That virtue, angelic and agreeing to themselves, having no end, which can be comprehended by human sense. Of the fall of the first justice and agreeing to themselves, and why having an end, which can be comprehended. The words of Exodus on the same subject. That the glory of that splendor which the devil lost through his arrogance was preserved in the secret of the Father in another light. That the devil blinds without heirs. An example of Goliath and David. That the faith which was hidden in ancient times, came to light in the mystery of the Son of God uncrowned. And I, a man taken from other men, which is not A, saw suddenly in their extinction return to being worthy of being called a man because of the transgression of the law of God, when I should be just and unjust, except that I am a creature of God by his grace, which will also save me: I looked to the east, and behold there I saw left one stone, all intact, of immense breadth and height, having an iron color, and over it a white cloud: and over it was placed a ruler of the earth suddenly in a human sense, on which sat a young man transparent of wonderful glory, and of such brightness that I could not at all look at him clearly, having, as if I were painted in perpetual mud, surrounded by precious stones and pearls. And from itself a license of a color as bright as dawn (I could not in any way comprehend the extent of it) revolving from east to north, and to west and to south, thus reflecting itself to the east to the very light, and having no end. And that circle was of such height from the earth that I could not comprehend it, giving forth from itself a very terrible splendor, namely, of the color of fire, of the color of fire, and of the color of fire, and it extended from all sides according to its breadth upward into the height of the heavens, and downward into the depths of the abyss, so that I could not see its end with any one. I also then saw from the secret of him who sat on the throne a great star, exceedingly bright, and a multitude of demons, which, when that star was all drawn out to the south, looked at him who sat on the throne, hindering him who was able to look at him to the north. But immediately in the very aversion of their inspection, they were all extinguished, as if turned into the blackness of coal. And behold, a whirlwind arose from them, which soon threw them from the south behind him who sat on the throne to the north, hurling them into the abyss, so that I could no longer see any of them. But that great splendor which was withdrawn from them, I saw suddenly return to him who sat on the throne in their extinction. And I heard him who sat on the throne say to me: Write what you see and hear. And I answered from the interior knowledge of the same vision: I beg you, my Lord, to give me understanding, so that I may be able to express these mystic things in an indescribable way, and do not forsake me; but confirm me in the dawn of your justice, in which your Son was manifested, for how I can and how I should express the divine counsel, which was ordained in the ancient counsel; how you willed your Son to be incarnate, in how he will appear in time, willing this before all creatures in your fullness and in the fire of the dove of the Holy Ghost, so that rising in himself, in the beginning of his virginity, the relationship would be clothed with humanity for the sake of man. He assumed the form of man. And again I heard him say to me: O how beautiful are your eyes in divine narration, while there the dawn rises in the divine counsel. And again I answered from the interior knowledge of the vision itself: I appear to myself in the bosom of my soul, as ashes of putrefaction, and as the dust of instability, whence I sit, trembling in the shadow like a feather; but do not blot me out of

the land of the living as a stranger; because in the greatness of his foolish sense which has invaded me, I have often been counted as the least and the meanest, because I greatly fear not daring to tell your mysteries. O good and me Father, teach me what your will is, O you most sweet, and O you full of all grace, do not abandon me: but preserve me in your mercy. And again I heard the same one saying to me. Now tell me how you were taught. I want you to say: Although you are ashes. Tell the revelation of the bread which is the Son of God, who is life in fiery love, raising all the dead in soul and body, and dissolving sins in serene brightness, he himself is raised up.

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tion of holiness existing in man, before it is awakened in itself. Wherefore also the magnificent and glorious and incomprehensible God gave a great progress by sending his Son into the chastity of virginity, which could not have any variety of stains in her virginity from which she herself would be softened. There could not and should not have been any pollution of the flesh in the mind of the Virgin, because the killer and mortifier of death of the human race, herself unaware, as she was deceived in sleep, when the Son of God came in great silence into the dawn, namely into a humble girl. She proceeded as if safely, unaware of the life that that sweet Virgin bore; because her virginity was hidden from her; for the Virgin herself was poor in earthly wealth; because rich in the true knowledge of the Creator in His goodness since. God created and ordained man to that glory from which the lost angel was cast down to his initiators, he is to be venerated and feared by all his creatures with the greatest honor and fear, because it is just that the veneration of all should be shown to the Creator by his creatures, and that God above all should be most faithfully adored. Which this stone which you see most certainly indicates. For in mystery is the greatness of the fear of the Lord: which with the purest intention should always arise and persevere in the hearts of the faithful. But that which you see as whole and having the color of iron of immense breadth and height, this is that the same firm and great greatness of the fear of the Lord is to be held most firmly, because God is to be feared by every creature in all integrity, so that it may be recognized that He is the one and true God, since there is none besides Him, nor like Him, in whom is the immense breadth; since He is incomprehensible in all and above all, and height, and no one can comprehend that divinity, nor can any sense reach it with height, because it is above all things. But as for the similarity of the color of iron, this is that it is heavy and hard for human minds to fear God, that being very Greek, you will find it fragile in its softness, because the human creature is rebellious to itself. Above the stone itself is the bright white cloud of the wisdom of the human mind, and placed upon it is a round royal throne, the strong and principal faith that surrounds the Christian people, to whom God is faithfully known, because where the fear of the Lord takes root, there also the wisdom of the human mind appears above, and then, with God's help, faith will be imposed upon it, in which it is feared through the wisdom of the human mind, understood in faith; because it must be touched twice so that it may attain to its seat, the highest rising above all; because it is neither comprehended by power nor dominion, but resides in a single and pure faith; since there is one who is to be believed to be God above all things. Whence, sitting on the throne, a young man, adorned with wondrous glory, and of such clarity that you could not at all be able to look at him clearly, having as it were in his breast a black and muddy border, broad like the breast of a great man, surrounded by precious stones and pearls; There is one God reigning over

all, shining in goodness, and wonderful in His works, whose immense brightness in the depth of His mystery, no man can perfectly behold, except insofar as it is comprehended and carried by faith; as a throne contains and surrounds its lord, which is so bowed down to Him that it cannot even raise itself against its lord: so faith does not desire to touch Him proudly. God, but only the innermost, that is, in the wisdom of His mystery, has through the love of His Son a weak, and feeble, and poor throne, and muddy, in the pollution of the flesh, and wide according to the likeness of the human breast, which is the expansion of the deep and great wisdom in which God Himself created man, looking upon those who are in the salvation of the soul through repentance, in whatever crime against God they may be in their weakness, kicking, because they will finally reach Him. These are surrounded by the matching ornaments of those who rise up among them; as precious stones in great persons who are martyrs and virgins of holiness, and as pearls, who are innocent and penitent children of redemption, with whom the same seed is greatly adorned; which are in God shining in all brightness. For He who made the breath and life of men, He sees that He foreknew in His preaching that His Son would be incarnate, so that in His body all the stained variety of crimes should be wiped away. And thus also to see souls who will be justified after the multiplication of superfluous sins while they are still in their bodies, and who will become accustomed to walk in the righteousness of God after the diversity of their errors, how they will abide in God, and how they will desist from much forgetfulness, and how they will return from each vice by which they have been wounded in mortal sins, and just as they are seeing that many people have risen from the wandering paths in which they walked full of wounds, restored from the death of the filth of crimes, so also many who have been so gravely wounded in the avarice of the bitter pain of sin, that they themselves, even in the habit of evil manners in which they have sinned beyond measure, are so weary that they can no longer breathe in the fluctuation, to the work, that they can no longer breathe in adultery, and murder, and the superfluity of all evils. Omitted, do they not come as strangers from a far country, as the Scripture has it in the Gospel, where the younger son said: I will arise and go to my father, and will say to him: Father, I have sinned against thee: I am no more worthy to be called thy son: treat me as one of thy hired servants? (Luke xv.). It is not so. A man who returns to himself from the fall of sin through the admonition of the Holy Ghost, says: I want to rise from unbearable sins that are in no way to be borne by me, from a grave guilt, but I will return in the remembrance of my mind, lamenting and dying for my sins: thus coming to my father, who is my father, because he created me, and I will say to him: Father, I have sinned against heaven, that is, against the heavenly work that I am, which you formed in your will, thus touching me in creation itself, that I also should have been heavenly in my acts, have I made myself contracted with the most shameful works, have I sinned even before you? In many abominations, therefore I am also guilty in my perdition and in your majesty: by not being worthy of my heart, I have led your creature in me in a way other than that in which I was established by you. Choose now to make me your redeemed servant in remembrance of the blood of your Son, who gave himself as a reward greater than death can ever repay with any compensation, but forgive sinners through the repentance that arose in the passion of your Son, because I lost the right inheritance of sons in Adam, who, being created a son, was deprived of the glory of happiness in justice. But no penance should return the sins of man with the blood of your Son. This is to be said by those who have

repeated the fall of Adam and after this he returns, and thus attains repentance to salvation, and are mindful that they have heard many warnings that have been narrated from the Scriptures, and remember the essence of the blood of Redemption, and the hearing that they should have perceived with eternal diligence, seeking to keep the word of God, when they themselves, in order to obey, refuse to look into the constitution of the commandment what they should do or what they should let go of because of the fear of the Lord, who nevertheless come to the truth, remembering what they have heard or known from God, although before they were so far removed that they did not at all want to know his justice, that they turned away from this to prefer it to their sins, when they hoped in it and when they rejected the word of God behind, looking back at his law. Many of these will be superabundant in man: so that they will neither be satisfied, nor will it be enough for them to feast in the house of God by celebrating the divine office and working his justice memorably, so that always weeping and remembering in their sorrows the evils which they have perpetrated in past affairs they will choose their illicit origins, passing over the law of God lawfully. He is the one protecting the border which you see in the bosom of the pious Father. How? The Son of God who comes forth from the heart of the Father? The Son of God who comes to the heart of the Father, adhering to him with this intention that believes in him. Certainly for this reason also these appear in the bosom of the pious Father, so that no angel nor any creature despises man, because the Son of the Most High God incarnate has the form of man in himself. For the blessed angelic choir therefore has man in indignation because he is too filthy in his sins, since the blessed angels themselves are inviolable without any transgression of justice, always most attentively seeing the face of the Father. And what is loved by the Father: this he also loves in the Son. How? Namely, that the Son of God was born man, for I the Father have placed my Son, born of a Virgin, for the salvation and restoration of man, as my servant Isaiah the prophet announces to you. As a shepherd will feed his flock, he will gather the lambs in his arm and lift them up in his own fold, the shepherd will feed his flock, so my Son the shepherd will feed his redeemed flock with honor. How? Obviously, because he lifts them up above the heights of heaven in such a way that his limbs flow. Therefore, in this way, in the inner secret of the deity, man appears in his form, which neither angels nor any other creature have, because my Only Begotten, for the redemption of the human race, took on the flesh of a virgin, perhaps as a man. He will also bear the strong in his body. How? My Son himself bears men in his blood: so that they were saved by the five wounds of the senses, because this will be wiped away by the greatest justice after repentance, because he himself incarnated them with these five wounds, and because he died and was buried and rose from the dead. He also stretched out his hand to them, when he drew them back to himself. How? Namely, because my Son assumed humanity for those who thought that they had perished in eternity because of the fall of Adam. My only begotten Son also conquered death, so that he could no longer have dominion over them. Wherefore he also so knew them in the victories of his glory, that they would come in the purification of repentance. But that which you see them appear in the bosom of the Father, is that the Son of man is perfected with his members in the secret of the Father. How? For when the world shall be consummated, then you will exult. Oh how beautiful he is, as the Psalmist also says: Beautiful in form above the sons of man. The Psalmist says: Beautiful in form above the sons of man. The Psalmist says: Beautiful in form above the sons of man. The Psalmist says: Beautiful

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but that Son of man was born in simplicity than A who are washed in haptism and known in faith, such also will be the reward of those who. To other men, so that the undefiled Virgin gave birth to her child in ignorance of sin, not knowing herself to have a son in sorrow. How? Since she did not feel any contact in sins, therefore she did not know that she had pain in the womb, but within in her the integrity of her body rejoiced. Oh how beautiful in form? But let men know that there the carnal beauty was not greater except insofar as the profound ordering of wisdom established the form of man, God the Father and the Son and the Holy Ghost in the beauty of the flesh, but in the great humility with which the Son of God clothed himself with humanity. In form sometimes man will be distorted with a troublesome face in the diversity of the body, which is in the judgment of God, namely when the members of man are divided not rightly ordered as weaklings which is not according to the nature of the formation in the body of man, but according to the judgment of God. And a strong nature indeed exists in a right formation, but a weak one flows into a diversity of formation of a contrary form, which was not necessary in my Son, man. But, I say, there is great diversity in men in their members, so that they themselves are black, foul, polluted, leprous, dropsical, and full of vices, having also the rust of evil in the persuasion of the devilish art, and foolish and hard to see the good things of the Lord, and to accuse and blame with much forgetfulness that both they dismiss the good, despising the evil cross, and dismiss the good, despising the evil cross, the interior of their Lord. Yet God the Father looks upon them as a father looks upon his children when he lifts them into his bosom. And since he himself is God; he has the love of a pious father towards his children. For in such a way is His inner love of heart for men that He sent His Son to the reproach of the cross, like a meek lamb who is carried to the victim to be killed: so that My Son brought back the lost sheep, which He took from the jaws of wolves, upon His shoulder, assuming humanity, carrying it in great pains, when He deigned to die for His sheep. But among those men are many surrounded by the Spirit, who are also adorned with the precious ornament of virtue: who are martyrs, virgins, youths and penitents, and who give their own counsel in their crimes, tormenting themselves in these with the impregnable. It is not possible to say who they are, or where they are chosen; for all have been qualified. Who is he who is able to see into the depth of His wisdom, to discern in His knowledge what He Himself has in the number of those to be saved. His judgments are incomprehensible to all men. You must run; for the kingdom of God is prepared for you. For according to the diligence of the faithful workers of the righteousness of God, who are washed in the touch and known in faith, such will also be their reward. But what you see that from the one sitting on the throne is extended a great circle

of golden color like the dawn, the extent of which you cannot comprehend with any mole, this is that from the Almighty Father extends the most powerful power and his most powerful work, encompassing all things in his power, with which he works in his Son whom he always had with him in the majesty of divinity, through him ordering and perfecting all his works of brilliance either in the world from the beginning, who has the beauty of brilliance or in the red dawn; because the Son was incarnate in the most wise Virgin whom the dawn signifies, in the inspiration of the finger of God is all the Holy Ghost; In which you can also fully understand, because neither his power nor his works, nor is there any measure of any goodness or power to measure that which is, or is, or should be in any creature, except that God is inestimable and incomprehensible in his power, and invincible and wonderful in his work. And the same great circle from east to north, and to west and to south, reflecting itself to the east to him who sits on the throne and having no end; this is that the power and work of God surround, comprehending all creation. Just as in the will of the Father, which are the Sons and the Holy Ghost, God is one, all creatures arose, all of whom feel him in power. How are they all from the east, which is the source of all righteousness, and tending to the north in the confusion of the rich will, overwhelming, yet light rising again, devoted to the darkness of darkness, and to the south, where the burning ardor of God's righteousness is in the hearts of the faithful, turning at last to the source of righteousness which receives itself to the east. What is this? While by the supreme power the work of God according to the time preordained by God will have been completed in men in this world, then also the circuit of the world itself will be completed, perfected at the end of time on the last day, all the works of God will shine forth in his elect, sitting on a throne that has no end; because God is perfect in power and in his work, who was and is will remain, from any beginning of any time in divinity, so that there was no distance that he could not comprehend him, that is, that which is above in the sense and in the understanding of man, and so incomprehensible in all and above all, that sense because it is much more sublime than it is to be known to him. Wherefore also the angels frequently echo God in praises. For they see him in his power and glory; but they cannot, looking at him perfectly, comprehend what comes to an end, nor are they ever able to be satiated with satiety, looking at God not in such a way as they would like to know him, to be taken by both his greatness and his beauty. But that which from itself renders a very terrible splendor, namely, of stone, steel, and fiery color, is that the divine power from itself demonstrates a hard power in great truth against disguised and import, and as if from an impulse into because God is permissive, and as if steel; because God is a clear justice which has no injustice, is of softness. (as it pleases) but he himself is that justice which as with steel has crushed all other justice which is much more fragile than iron of steel yields, and also as if fiery; because he is the judicial fire burning sin for all injustice that never wanted to turn to him seeking his mercy. God is also like a stone in man; because he is steadfast and just without any change; because as a stone cannot be turned into softness, so he has no change, and is like steel, namely in efficacy passing through all without any change of any place or time, because he is God existing above all, he is also like fire; because he inflames and sets on fire and illuminates all things without any change of his essence of time in novelty, which according to God extends its breadth upwards into the height of heaven and downwards into the depth of the abyss so that no one can see it, that is, because the power, power and work of God, and the justice and most righteous judgment of his

everywhere in its incomprehensibility, neither in the higher parts of heaven, nor in the lower parts of the abyss has any end that can be comprehended by human sense, since he is above all. You also see from the secret of Him who sits on the throne a great star of great splendor and beauty coming forth, and with it a great multitude of falling sparks; because by the command of the Almighty Father the angel Lucifer, who is now Satan, came forth adorned with great glory and clothed with much brightness and beauty, and with him all the little things of his own, which were then shining in the brightness of light, but now burn in the darkness of darkness; because, being inclined to evil, he did not look upon me as perfect only; but he existed, trusting in himself, and is able. Hence, what he lacked in honor to the one sitting on the throne because he was created by him, he turned back upon himself, but when that star was all led out to the south, they looked at him sitting on the throne as if he were a stranger, and turning themselves away from him, they rather turned to the north than they wanted to look at him, this is because Lucifer and all his followers, miserably created, stood in the burning good of God, as if by an oblique angle, namely in a pride that was disdained, reigning in heaven; because they all arose in creation; from the beginning they tasted the impiety that raged to destruction. Looking at God not so that they wanted to know him in goodness, but that they wanted to elevate themselves above him as above a stranger, namely turning themselves away from the knowledge of him with a burning pride, and tending more to their own fall than to desire to know God in his glory. But that immediately in the very aversion of his inspection, adorned, they were extinguished, thus turned into the blackness of coals, that is, while he proudly disdains to know God, Lucifer himself with all himself and himself of clear splendor, because through the existing he is from the brilliance of clear splendor, he said his malice was clothed in power, erasing in himself the interior beauty, which should have been used for good; and stretching himself out to swallow up impiety; so he was extinguished from eternal splendor that he fell into eternal perdition. Whence all were turned into the blackness of coals, extinguished by fire; because with their leader, namely the devil, stripped of the brightness of their splendor, they were thus extinguished in the perdition of darkness, lacking all the glory of happiness, as coal lacks all the light of a fiery furnace. But that a terrible wind arose from them, which immediately from the south threw them back to the north, rushing them into the abyss, this is that the greatest breath of impiety raised itself in the very angels of iniquity, when God wanted to prevail in those angels of iniquity, when because of being blown out into the most bitter blackness of perdition, and threw them from the south, that is, from the good of the back, which is into the forgetfulness of God who rules all, as it were to the northward part, so that where they wanted to be proudly exalted, there they would find a confused fall, because of their pride being rushed into the abyss of eternal death, which is their destruction, that they may no longer be seen in any brightness, as through my servant Ezekiel I spoke to the southern forest which should have ardently brought forth the fruit of righteousness and did not, saying: Behold, I will kindle a fire in you, and I will burn up in you every green tree, and all dry wood; The flame of the burning shall not be quenched, and every face shall be burned in it from the south: I, the Lord, will burn. And neither shall it be quenched (Ezek. xx). Here it is. O fool, who in his pride I deceive you, I will cause all my individualization to be kindled in you in my zeal, by which you wished to begin the work, more fused in false vigor in you than in me; because you have chosen to be in your foolish knowledge,

according to your pride I will burn in you all that ardor of your sin and that of other lost ones, when you suggest sin in good ardor to a man who is ashes, because your suggestion will not receive any salvation in you; but eternal fire weeps in you. Nor does any reward of salvation remain for you, nor for those who follow you in your example. And that burning of punishments will not be extinguished in the punishments of the devil, but will burn the precipitous pride which in the face of concupiscence the appearance of honor which you conceived to have in yourself, who was cast out from A tos of him; because he died without children; the inheritance of all your glory; namely, rising from the south in a burning most bright light, and falling into the darkness of the north, that is, hell. And this will be seen by every man: namely, the elect and the reprobate knowing hell, because the elect know it; because they have escaped it; but the reprobate, because they will remain in it in bread, knowing that I the Lord Almighty have kindled it for the retribution of your evils, O devil, and it will not be extinguished in your evils nor will it follow you. And thus the destruction of diabolical pride cast Satan and his angels into the exterior; the darkness of eternal torments without any consolation of light; so that no place is found for him and he is astonished, and you could see nothing more; as also the mystical Exerbielle in my spirit to the king saw you among the nations, they will be astonished at you. You have become nothing, and you will not be forever (Ezek. xxviii). This is such. All the upright in heart who will see you, devil, intoxicated with vices among those nations who make you simple in transgressing the law of God, will wither, astonished at your filth, how you pollute: with your arrogance the temple in the building of God which is man; and therefore you have become nothing through your pride in which you have fallen from all glory of salvation; because you are absolutely without strength, in no happiness, nor will you be found having any glory any more in the eternity of the gods, because you are confounded in them because the perpetual one has been eliminated. But that great splendor which was taken from them, you saw that in their extinction it returned to itself great in the world: this is because of the pride and great splendor which the devils for his sake and his contumacy lost him in the typhus (for Lucifer was the germ of the purer light than the other angels). He returned to God the Father from whence he had come, preserved in his secret; because the place of glory: of that splendor should not have been empty; but God preserved him for another made light. For his whom God is justified to rise because not covered with flesh which is the devil, he accompanied him with all his splendor yet bright; he preserved the splendor with linen which he enclosed in man, covering him with the most vile nature of the earth, for the same reason that he might not exalt himself in the likeness of God, because whom he had created bright in much splendor but not covered with so frail and so fleeting a covering as man, he could not stand in his elation, because there is only one other without beginning and without flow in eternity. And therefore he is most wicked in the above crimes, which one illustrates to God. Now he nourishes back from the devil because of his evil, carefully hiding this in the image and the image of God, my line, as some man does, when his son dies whose inheritance does not pass to anyone. Others of his; because he died without children; the father draws the inheritance of the son to himself and proposes it in his mind to another of his son not yet born to him, intending to give it to him when he is born of him. For the devil fell without an heir, which is a good work in right intention: because he never did or began anything of the kind, and because of this another received his inheritance, who also fell, yet having an heir, namely

the beginning of obedience; because he received it with devotion, although he did not complete the work pertaining to this, but by the grace of God completed that work in the incarnation of the salvation of peoples, for the restoration of the good inheritance. And therefore man received his inheritance in Christ, because he was not devoted at the beginning to the commandment of God, his Creator in good, but honor in perdition: whence he did not receive his glory but in perfection. And as Goliath rose up, despising David; so the devil raised himself up into presumption in himself, desiring to be like them into presumption. Goliath, ignorant of David's strength, esteemed him utterly as nothing, so the devil, with his accumulated pride, despised the humility in the humanity of the Son of God, who, born in the world, sought not his own glory but the glory of the Father in all things. How? The devil did not desire to be initiated into this example, that he might submit himself to his Creator as the Son of God submitted himself to his Father. Nevertheless David cut off the head of Goliath in the secret shelter of God, as it is written by the inspiration of the Holy Ghost: But David took it, and put it in the tabernacle (1 Kings xvii). Such is the matter. The spoils and sayings of the serpent the Son of God received, who, using the Virgin, beheaded this head. By whom? By his same Son. What is the daughter he beheaded? The holy humility, which appeared in the mother and the son, struck down the first beginning of pride, which is the head of the devil. And so, according to them, the victorious humility of my Son brought the head itself into the holy Church, which is the vision of peace, showing him that by that most powerful humility the pride of the devil had been killed; but his most powerful weapons are his many-faceted vices, with which he overcame the human race that worshipped him for God, so terrifying in his vicious arts as weapons are wont to terrify men. My Son broke these, placing them in his tabernacle, that is, in the passion of his body while he suffered on the cross. Whence he also divided the battle into the tabernacle: that they too might distribute the weapons of the devil himself. How? That as he himself might overcome the devil in passion in desires, and not consent to his vices. And according to this similitude, as the glory of Goliath befits David: so the glory which was taken from the first angel I gave to Adam and his seed, because he contended with me, keeping my commandments, having destroyed the super-

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The devil's super-

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But he who has the inner sense, having seen from the mirror of the heavens, to these things, and to those in silences, let him write here in the ardent love of his soul.

SECOND VISION.

SUMMARY. — That faith great in virtue, rose openly in the circumcision of Abraham. That faith is joined to the fear of the Lord and the fear of the Lord to faith. That the faithful throughout the four parts of the earth rebuild good works upon faith. Of the four corners of the building that a man must walk humbly and wisely flee the snares of the devil. Of the four corners of the building what they signify. Time humbly from the same corners. That men are given fortification and

defense by God the Father to do good and are circumspect because they are in charge of the city. Of speculative science. The words of Paul. The words of Solomon. Of the operation of two causes. That right institutions rose in Abraham and in Moses. That speculative science began to appear in Noah, while intricacy reigned, up to Abraham and Moses without interruption. The words of Paul to the same thing. That the right work was shown in Abraham and in Moses, clear justice in the Incarnation of the Son of God, a burning flame through baptism is in Abraham and in Moses, clear justice in the Incarnation of the Son of God, the members of Christ still remain imperfect, enduring in their own and the Church. The words of David to the same thing. That the members of Christ still remain imperfect, enduring in their own and the Church. The words of David to the same thing. That in the five wounds of Christ the sins of men are borne by the soul. That man labors with the Spirit and performs baptism in prosperity, good and adversity. That the human mind must have wisdom and discretion to know God. That man, consisting of four elements, cultivates the Catholic faith and archaic devotion. That a faithful man kindles from virtue to virtue. That the Son of God sent to the Catholic archaic devotion, the top of the will, kindles from virtue to the will of the Fatherland. in the redemption of man. That the pride of evil or its end in the working creature or the beginning or end of the divine justice, the right and distribution of the will of God: no man can fathom. Then I saw within the circumference of the circle which extended from the one seated on the throne, as it were, a great mountain joined to the root of an immense stone, on which it seemed to you that a stone was erected in height and a mountain extended in breadth. And above the mountain itself was formed in the likeness of a square city, having a somewhat oblique position, one corner of which looked to the east, and another to the west, and one to the north, and another to the south; and the building had a single, smooth wall all around it, the form of which was one like a bright splendor like the light of day, and the other like a combination of stones joined together in the eastern corner and in the northern corner, so that that bright part of the wall extended from the eastern corner and ended in the northern corner, all intact and without any broken place, and another part of the stones, namely, were lit from the northern corner to the northern corner. But the same four walls everywhere around the building itself were of the same height as the arch, except for its battlements, which slightly exceeded its height. The width between the building itself and the splendor extending from the aforesaid circle into the depths of the abyss was, at the top of the eastern corner, one span, but elsewhere, that is, in the northern and western and southern parts, the width between the same building and the splendor was so great on all sides that I could not possibly comprehend its extent. And this to me: The faith which in the ancient saints when he said to me: The faith which in the ancient saints with the work of justice built up from above by the goodness of the Father, with the burning the Son of God ardently came forth into the light, when the Son of God, not desiring perishable things, taught by his example to tread underfoot and to love heavenly things; when the former Fathers, not fleeing the world, nor separating themselves from it, worshipped God only with simple credulity and humble devotion; because it had not yet been shown to them to abandon all things. Hence also what you see within the circle that extends from the one sitting on the throne, a great mountain joined to the root of that immense stone on which the clouds with the throne and those descending on it are placed, so that the stone seems to be erected in height and the mountain extended in breadth: this supernal

which works in the powerful and strong, stands the mountain of the supernal Father of God, which is great in power, clearly signifying the same, the circumcision of Abraham, and so advancing even to the Son of the supernal God after the fall of the ancient serpent, inspired by the Holy Ghost to men, so that, working faithfully in the goodness of the Father, they believe that He is the Almighty God, who was able to overcome so great a foe, so that by the same credulity they are lifted up to that glory, from which the devil perishes through his pride. And the same mountain is placed at the root of the aforementioned stone, having the mystery of the fear of the Lord, because faith is joined to the stability of the fear of the Lord, and the fear of the Lord also to the strength of faith, namely, when de-

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The Father sent the Son to be born of a Virgin, and from the Son the true faith first sprouted into the foundation of good works, which fear of God in the outpouring with all in the holiness of the minds of the faithful, ruling all things, is faithfully worshipped: How? Because it acts and penetrates: because it is itself the beginning of a just intention, with which also the blessed faith with God is extended into the breadth of perfection when it is expanded in good works to holiness. But that on the mountain itself stands a quadrangular building formed in the likeness of a square city, this is that on faith the goodness of the Father, building good works, gathers many faithful through the four corners of the earth and draws them to heaven, so that they are not in the stability of virtues as the heavenly Father in his bosom, that is, in the interior potency and in the mystical four-fold his God. How? I, who ordained the Most High Year in my work, the first square, sleeping through a great fetter, weakened itself, and proceeded as far as the second square, that is, to Noah under whom the flood occurred, where I also foreshadowed the dwelling of my Son in the ark. But in that square which is Noah, by my admonition I manifested that luminous part of the wall of the aforesaid building; because there, suffocating sinners in the flood, I hinted to men that they should flee death and seek life, thus openly opening to them the speculative knowledge of the knowledge of the paths of hardship. What is this? Man flourishes and thrives in the living life which is the soul, through which he speculates and knows the two paths, namely good and evil, since man in the body alters the good of these: so that what the soul works with the body, that whether evil works with the soul and body, which seems to have been ordered by him in the work to be completed. And so, the will is thus my admonition. And so in us the knowledge of the hard ways, namely, with the most acute consideration to despise evil and love good, which thus tends with the emission of circumcision in the forerunner of the will of God, up to the third square, in which Abraham and Moses were joined in circumcision and the law; which circumcision and the law thus proceeded up to the fourth square of the holy Trinity: in which the Old Testament in the Son of God is ended with its exterior signification. Whence also an interior germ arose through the Son of God in the Church: who being born and suffered for the salvation of men, rising again and returning to the Father, restored that corner which in the fall had been destroyed and weakened to salvation, through the souls of men. Which souls are the building. Which situation, this is that man who is the work of God, cannot, because of his frailty, walk firmly without sin, and boldly without fear, overcoming man's frailty with humility, but he must avoid it with humility, and wisely flee its snares lest he sin, if he faithfully joins himself to good works. and thus it is established in the Son

of God, who is as it were a corner stone sitting in a corner, in this way a chosen work painted to the east and salvation to the west and one to the north and another to the south, that is, in the flesh, so that in the rising of righteousness man would be restored to a life to which all righteousness has been added, which is the eastern corner, thence rising the salvation of souls, as God fulfilled in his Son all righteousness which was foreshadowed from Abel to himself; in which the establishment of the carnal observance of the Old Testament ended, now the salvation of faithful men through faith which the Son of God brought, sent by the Father into the world at the end of times, which is the western corner. Against the devil also in Abraham is the righteousness which was carved in Moses, who foreshadowed the promised grace by which man was saved in which he had deceived the devil, by killing the northern one; whence also the miserable and mortal fall which took place in the human race, was afterwards nobly and magnificently restored with full fruit, in the burning work of God and man, which is the southern corner. The angle is also south; because the first man Adam was created by God. But that from this angle the speculative knowledge of the knowledge of the ways of the hard does not begin to shine, that is, from Adam himself; this is because his race was disordered, not worshipping God in his knowledge, dutiful to the servitude of the law, but only fulfilling his own will with the utmost evil, so that he was shining neither in the right knowledge of God nor in true happiness: Lying in death, but hidden in the heart was only the Angle, what sign with man had Decrevised. Justice to show in the east also from Noah, where the speculative knowledge foreshown was manifested, showing all the holiness that was later to be lost in the Son of God. And because all justice in the Son of God who is the true East was beginning, therefore this building is first to be called east in honor of holiness, which was first also truly declared in Noah. The corner also in the north is Abraham and Moses: who against Satan with the execution of the work surrounded the aforementioned speculative knowledge, as if they were building it around with precious stones, and with the gilded work of the clear justice of God, which was circumcision and the law; because justice before circumcision and the law, as it were naked, was without work. And the fourth corner in the west prefigures also in the baptism of the Savior, who erected the full and holy city Jerusalem with all its work, having recourse to heaven in the salvation of souls. But that the building itself has two forms around it, one of which is as it were the splendor

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clear as the light of day and the other as it were the arrangement of stones joined together in the eastern and northern corners, this is because through the goodness of the Father men have been given on every side as it were one security, that is, fortification and defense in good works, so that surrounded and strengthened by them they may abandon carnal desires and flee to the one God who is their fortress. Which wall is in two forms because one form of the wall is as it were the speculative knowledge of two truths, since man has that of the speculation of his own mind, so that he may be circumspect in all his powers, and also the other form of the wall is as it were the gray flesh of man, because man was created by God to work, a work made in work. And this speculative knowledge shines in the splendor of the light of day; Through it men see and consider their actions, because it is a brilliant ray of the human mind, which looks around with caution, in man indeed this excellent knowledge appears as a bright cloud permeating the minds of peoples with speed, just as a cloud quickly spreads in the air, shining as the light of day, because the work

that God kindly works in men, namely, that he himself avoids evil, in itself because every work in man proceeds from knowledge. How? It has two ways. How? He himself is knowledge, man and evil with sensitivity, who, while passing from evil, by doing good, imitates God doing good in him, who is just, not wishing injustice. But while he works evil, he is involved in sins by the seducer the devil, who does not want to desist unless he feels him in the snare of evil works, because the devil seeks iniquity, fleeing holiness. But if a man abstracts himself from evil and does good: then the highest goodness receives him, because he has overcome himself for the love of God: who gave his Son for him to the death of the cross. Whence also this mirror is speculative: because it is itself as it were a mirror in this way, because as it beholds its own face in a mirror, it beholds itself in knowledge good and evil; so it beholds itself in knowledge good and evil in the deed done, which it considers within itself, because this consideration, it breathed into its face the breath in man, when into the face of its sense it breathed the breath of life in the soul. For sin desires to live; because it is not rational, but the soul of man never desires; because it will live for ever, because it is rational. Whence also man feels in the consideration of good and evil that he himself is a work reprobate or chosen, formed by the grace of God and breathed into the rational sense at the beginning of his creation, that grace restoring him again in the election of baptism. and in the salvation of the soul of a new testimony, as my most beloved Paul says of that election of grace: The remnant have been saved according to the election of grace. But if by grace, now no longer of works: otherwise grace is no longer grace (Rom. xi). This is such. The remnants that the snare of death did not grasp, so that they would deviate after the example of the devil, were saved by open salvation when God sent his Son to be incarnate, which is the election of grace for the salvation of the manifestation of men. How? The grace of God constituted man, but he fell into evil works. Then the election of grace was shown in the vessel of election, when the Son of God was born of the Virgin, in whom it was not possible for any fall to occur. For if any man does something useful to himself that is taken away from another, then he chooses for himself another useful thing that is taken away from another, and in that case he chooses for himself another useful thing that is taken away from another. Thus did the grace of God. It itself formed the first man, Adam, whom the devil took away from the innocence of work, but the same grace later made the fullness of good works through the Son of God in the salvation of souls. But if the grace of God made salvation, then salvation was not made by merit of good works. How? The righteousness of works failed in Adam: so that man would never return to salvation through the merits of his works, unless he were received by the same grace in the most just Son of God through his works, because he became obedient to his Father, and unless man were also cleansed by baptism, which the Son of God gave works with man: and man works that work for him. And therefore is the grace of God him in this work for him in that work. And therefore is the grace of God. But if salvation were from the merit of men and the righteous work of man were proper to him from himself, so that the grace of God did not kindle that work, then grace would not be grace. How? Then man would be from himself and not from God: and no creature would give thanks to God, and the grace of God would be nothing. But now the grace of God has established man, supported by rationality, to work righteousness in the knowledge of good and evil, insofar as this knowledge desires good, rejecting evil, and so that he knows life and death, choosing through it in which he afterwards desires to remain, as Solomon desires in the

understanding, he says: He has set before you water and fire: not that you would desire your own man in his excellencies. This is such. God has given man, in the first awakening of the soul, great power and, namely, acute knowledge of evils, and he always says and hides within himself many deadly creatures and many useless things, so is man also overflowing in his evil deeds, hiding them lest they be made public. And just as fire also burns, not enduring any unburnt impurity within itself, and as a smith makes his jewels purer by fire, having removed the rust, so also good makes man pure, uprooting the rust of wickedness from him. For water and fire disagree, suffocating and killing each other. So also does man. For in evil he kills good, and in good he kills evil, and in both he always silently hides within himself his desires, turning this or that.

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And in the very commotion of desires he has the option of the will of that path which he desires: and to that condemnation he can by the will of the work, which he accomplishes with the help of God through grace, and does evil with the insidiousness of the devil through the suggestion of his arts, the man himself indeed observing these in the knowledge of his rationality. For in that knowledge he observes good and evil, and from there arises in him the desire of the option in two ways, namely good and evil, according to his will. What is this? Option is that a man sees in the desire of his soul as if in a mirror some things saying within himself: Would that I could do this or that, to which he does not yet approach through which in the head of the two ways, which is according to having the occasion of good and evil, and so that either desire or below. And the other form of the wall which you see as a combination of stones showing the human race, also designates the right institutions which arose in the minds of men, as in Abraham and in Moses and in the rest, who were the preceding germ of the law of God, with all the appendages of the justice of God in the law until the last time. How? Namely that the work of God is in man and through man, so that God sent his Son for the salvation of men at the end of the law, without sin and operating in the human body, and laying the foundation of faith above with, for man that he gave water to the human race with the first man cast out of paradise because of the transgression of justice, making all the Christian multitude that this rebuilding is in the goodness of the Father, and that man is to be restored in the heavenly Jerusalem. Hence the two wall forms themselves are joined together in one on the east and north sides, since in speculative science and in human work there is a common termination of injustice, in which the human race was involved in the forgetfulness of God, which first arose from Adam with insane injustice before the flood: so that it was sunk with all its people because of great iniquity in the flood of waters, where speculative science began to appear through my inspiration with the knowledge of good in Noah, the admonition of God being erected: thus the cervex and is explained to the north, so that the iniquity of rebellion against God is not a confluence until rebellion against God is not acted in the northern corner: when in it the most active battle of God's justice arose. But that bright part of the wall extends from the eastern corner and ends in the northern corner, all intact, and not having any broken place, this is because speculative science began to appear in the fortification of men's minds from the eastern corner, that is, from the days of Noah, when before Noah, Adam was studying iniquity in men what he could perpetrate in the irritation of God, men following their own desires more than the culture of Adam, where speculative science swallowed the human race from Adam's friendship, because it was the

first race, the devil in all his will down to Noah, in whom that science was openly shown, as has been said, nevertheless the devil still trusted that he would have all the human race: iniquity thus in his commandment proceeding up to the northern corner, that is, to Abraham and Moses; because before them in speculative knowledge iniquity was as it were complete in its wickedness, and not yet interrupted or contrary by the established justice of the law of God, because circumcision or the law had not yet begun to be confused, when before it reigned as if in a vane, as Paul opens my book even to Moses even over those who had not sinned, in the likeness of the transgression of Adam who is the form fighting against it, and none reigned in war, from Adam to Moses. How? Because the austerity and culture of the law had not been given before Moses: except that circumcision was made in Abraham the justice of God, it had slightly foreshadowed it, but the vice of the law went from error to error, as it pleased him. Then Moses, strong in the will of God, rose up, and prepared strong weapons of justice, in which the law in its worship was destroyed by the instruments of the law, because the law hid in it all the salvation of souls, with a foreshadowing of the Son of God, because even death reigned in the innocent: in its acts the work of its transgression ignorance in its acts the form of the future. How? Adam comes from God, who is the form of the future. How? Adam, innocent from conception and inception of sin, was conceived from the Virgin Mary, coming without any stain of sin. But as you see that that stone part of the wall extends from the northern corner to the western corner and to the southern corner, and ends in the eastern corner: this is that the right works of men with which they were fortified in God, proceeded as it were from the northern corner, that is, from the circumcision of Abraham with the law of Moses and with the appendages of their righteousness in men up to the western corner, where clear justice arose in the incarnation of the Son of God, from there further extended to the southern corner, where the burning elect and new brides of the same Son of God, to restore Adam to salvation Adam and restore Adam prolonged terminus which, in the first eastern corner, thus returning to the supreme Father. How? The supreme Father himself was in mystery. In his own way, each justice ordering how the fall of the first man should return to the salvation of souls

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returning to Dem. Because man had fallen, therefore, having been made in all virtues, that they might be completely emptied, I arose in mercy and sent my Son for the restoration of the salvation of souls, as my servant the psalmist David shows, saying: But in the law of Demi is his will, and in his law he meditates day and night (Ps. 1). This is such: In the law of justice which the Only-begotten, born of the Holy Ghost, one God existing, rules over all the world: so that the Son of the Father incarnate and man in all his virtues is the will of the Father in salvation. How? Because the Son of God, begotten of the Father before the world, afterwards born in the world of his mother, at the end of time, having become incarnate, remained invisible in the Father, as the will is invisible in man before it goes out into work, then appeared visible in the flesh for the salvation of men: so that with his Son the almighty Father meditates all justice against the first fall of Adam. Where? In the love of the Son of God, who for a time remained in the divinity of glory with the Father, but later, under the established time of the world, was incarnated, whom the Father sent into the world from his body as a high priest over all righteousness, the Son himself gathered together, as he received it from the Father, made the law of men who believed in him. But in the foundation he

wanted to meditate on it in the day. How? Namely in the day which he himself is, when there was no darkness of iniquity in any creature before he made any creature of the worlds, he meditated on this law of his Son. And also in the night. How? Because in the created creature, while he began to raise up evil, which is as it were the darkness of night, in the angel and in man the Father also meditates until the last day, in which his works reach, which he works ineffably, showing and opening the law of his Son, when he instills in him all the good things that should be instilled in man. But as you see that the stone part of the wall has two broken lines, that the stone part of the wall has two broken lines and a southern corner: this is that the work of the human race is still incomplete, when the members of the incarnate Son of God still stand as if imperfect in his elect, which is the first broken place as if from the west, because the Son of God was sent into the world at the end of time, and when then the Church is likewise still as if imperfect in all her virtues, so that it should stand and be built in the heavenly Jerusalem, which is the second broken place as if to the south, when the Church will be afflicted in the heavenly. But as for the length of the building itself being a hundred cubits, this is that the number of tenners was diminished in the transgressor man, and was recovered in my Son by the multiple of tenners by the salvation of souls, from which tenner by a hundred then the number of a thousand went up by PATROL. 197. Because he created man from the dung of the earth living in soul and body that he might attain to that glory, from which the transgressor devil with his imitators was cast out; For man is very dear to God, since He made him in His own image and likeness, so that in making all virtues in His own image and likeness, as God created all creatures, and that he might also fulfill by working in the lowest order of praise among the glorious angels, so that in this summit of beatitude, he might adorn the praise of the spirits, and in his own beatitude he might accomplish that which the lost angel, falling in his presumption, had emptied. And therefore man is a full denarius, who accomplishes all these things by the power of God. But the denarius in its nature multiplies the hundredfold in this intention, because man, falling by diabolical seduction, at last admonished by God with divine mercy and inspiration, begins to acknowledge the Goddess with the law and prophecy of the Old Testament, and then more sharply with holiness and all the ornaments of the invincible constancy of the Church. And thus man began to acquire all virtues from the Father, so that the hundredfold is the length of this edifice, which God demonstrated to his own in a mystical figure; but that rising from them they may labor most mightily in the work of God; because every one who falls into sins, when he raises himself from them, will be stronger than he was before, just as God restored greater and stronger powers in man, sending his Son into the world to raise up the fallen human race, than the first man works. Hence man also works more mightily in soul and body than if he were without bodily heaviness, because having fought in himself in many blows, having fought most valiantly wars, and being victorious with his Lord God, faithfully fighting for him, so knowing him in his soldiery, by chastising his body, he is only a soldier of heaven, bright and pure in the heaviness, persevering in the vision of God; a man truly

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burdened by bodily decay is strong and glorious. And on the other side, namely, the opposite of prosperity, man must labor most constantly. How? That he may avoid evil and do good. How? Because the profound man, as a power divided against tensible things, establishes man, and because

virtue is to be worshipped in its own and with its whole sense. God of equality devotion in the length of intelligible rationality and because in dignity and creator of all before all, and above all, God is most worthily worshipped. Therefore, its other two walls at the front and at the end of it are of the same width, because in the work of God wisdom and diseretio are like two walls, namely wisdom as in the upper part and diseretio as in the lower part, as if God breathes with his horse and just gift into the greatness of the width, of the human mind; to know himself. But as you see that the width of this building is fifty cubits, this is that all the width of the vices of men, who should build in the work of God, but more so their lusts following the wounds of those who worship the work of God, in the five vice versa my son which he suffered in the flesh, is wiped away by the hand of mercy in the disobedience of Adam and Eve, and the wounds of his feet liberated the paths of human exile, and the wound of his side from which the Church arose, erased the guilt of Adam and Eve, because from the side of Adam and Eve it was created. Wherefore also my Son was fixed on the tree, that he might abolish that which was made transgression by the tree, and was given vinegar and gall to drink, that the taste of the noxious apple might be diluted. And its height is five cubits; which is the excellence of the divine sciences in the Scriptures which are for the work of God in the five senses which are in man; which the Holy Ghost inspired for the benefit of men, the height of the divinity, discerning in its own, it regards the height of the divinity, discerning one and all, namely good and evil. Wherefore also of one length in that its sides are of its length; because in the building of God opposed as it were in two walls of the soul and body, on both sides, namely the opposite of prosperity, man must labor most constantly. How? That he may avoid evil and do good. How? Because deep man, as power establishes man for the tensible divided, and because virtue is to be worshipped in its own and with its whole sense. God the devotion of equality in the length of intelligible rationality and because in the dignity and creator of all before all, and above all, God is most worthily worshipped. Wherefore also the other two walls thereof, at the front and at the end thereof, are of the same width, because in the work of God wisdom and discourse are as it were two walls, namely wisdom as in the upper part and discourse as in the lower part, as if God were to aspire with his equal and just gift into the greatness of the breadth of the human mind; to know himself. But that those four walls everywhere around the building itself are of equal height, except for its ramparts which somewhat express its height; this is that man in the four elements of the wall will have equal devotion and cultivation on high, the son with the Father and the Holy Ghost, namely the colonists. Who has wrought and wrought all the work of God the Son of God, does this accomplish this? Because according to the will of the Father the Son was redeeming man by his incarnation, which is great goodness; because the Father so ordained that his Son should be born of a Virgin conceived by the Holy Ghost, assuming humanity for the love of man, in order to bring him back to the restoration of life, in order that man might have a part with God, with which he might enter into salvation through him in the right and catholic faith, in which the Father and the Son and the Holy Ghost should be known, one and true God. But there too are ramparts of a more excellent height. How? Because when a man looks to the summit of a good mind, then he builds a height of walls that is faithfully legible by the virtues of the work of God, ascending to be in the power of his divinity, on which faith he then builds the height of his own, on which faith he then builds ramparts of virtues of a more excellent height, not sufficient for himself that

man alone has faith in God: but he ascends to the palm of virtue, which is from virtue to virtue by which the most upright faith is exalted and defiled like a city of ramparts. But the breadth between the building itself and the splendor extending from the aforesaid circle into the depths of the abyss is at the top of the eastern corner of one span: this is that the breadth of the heavenly secrets is between the work of the Son of God which he demonstrated as a building, living without sin bodily in the Father, and namely, performing many miracles in the goodness of the Father, and between the power of the Father as a splendor in his greatest power extending itself into lower and higher things, when he sent his Son into the world, namely at the head of the corner which looks to the east, that is, in the justice which was first foreshadowed in Noah by the admonition of the Holy Ghost foreshadowed in the incarnation of the Son of God, so that in these secrets there was as it were a space of one stature as it was always extended and ordered in the paternal womb when he wanted to send his Only-begotten in a most powerful hand, so that he himself is all things with all in the Holy Ghost that he might perfect the will of his Father, suffering on the cross because of the miserable and contemptible disobedience which the devil instilled in the first man in his suggestion, when for this reason, to redeem man, the mercy of God condescended to the earth, through the humanity of the Son of God with the incomprehensible height of divinity. But that elsewhere, that is, in the northern and western and southern parts, there is such a relationship on all sides between the building and the splendor that its amplitude can in no way be comprehended; This is that no man burdened with a mortal body will be able to know the elevation of evil in the bowels of the northern devil: neither its end in operation nor its end in the setting of the fallen man, nor the beginning or end of the burning south which is the just above, nor between the work and the power of mine expanded in all peoples, namely either in the elect or in the reprobate, who are all placed in the most equal persecution, so that they will be examined with the sharpest and most diligent strictness in my precepts, while yet they all must accurately trust that I feed them in all their necessities, because all these are so hidden in my secrets that neither the sense nor the intellect of man can in any way comprehend or understand the breadth of their depth, except as far as is granted by my permission. But he who has the keen ears of the interior intellect here in the ardent love of my mirror, pant at these words, and write them in the conscience of his soul,

THIRD VISION.

SEMIARY. — That the divine virtues sprouting under the law bring forth much fruit in the new law. That the virtues work in men by the will of God. Of the state of heavenly love, discipline, mercy, victory. Especially of shame and its habit, what it signifies. Of mercy. Especially of victory and habit, and what it signifies. Of the state of patience and groaning, and what it signifies. Of the habit of the same, and what it signifies. Especially of patience and its habit, and what it signifies. Especially of groaning and its habit, and what it signifies. After these things I saw and behold, as it were in the middle of the length C, the aforesaid bright iron-colored tower, placed on the outer wall itself, was like an iron-colored tower, four cubits wide and seven cubits high, in which on each arch stood images individually, each arch having a towered cone above it, four to the east, a third to the north, and a fourth to the column of the word of God; at the root of which Abraham the patriarch resided, and the fifth to the tower of the Church and to those men who ran to and fro

in the building itself. But the similarity was one in them in this: each of them was dressed only as if in individual silken garments and shod with white shoes, except the fifth, which seemed to be armed on every side. The second and third were bareheaded, with loose and white hair, lacking the adornment of cloaks; while the first and third and fourth were clothed in white tunics. But the dissimilarity was in this: The first image wore on its head a pontifical infula, with scattered and white hair, dressed as if in a white cloak, below in the two purples of its mouth; and in the palm. And he said: O sweet life, and O sweet embrace of eternal life, and O blessed happiness in delights are eternal rewards, which are always in words delights, yet so that I can never be filled, never satisfied with the interior joy that is in my God. But the second was clothed in purple tunics, standing: but still in the image of gravity; and said: The devil is not even among the enemies of the world: I am always present before your eyes. But the third covered her face with her white hands, and said: O filth and O filthiness of this world; hide yourselves and flee from my eyes, because the beloved of the world was born of the pure Virgin Mary. But the fourth had her head covered with a white veil after the manner of a woman, and was clothed with a mantle of the color of crimson; but on her breast she bore the image of Jesus Christ; around which on her breast was written: Through the bowels of the mercy of our God, in which the East has visited us. from on high (Luke 1). And she said: I always stretch out my hands to strangers and the needy and to the poor and the weak, and to those who sigh. The fifth was also armed, with a sword placed on her head, also dressed in a breastplate of ochre and iron greaves to bear, girded with a sword and a spear in her right hand. Under the steps before him lay a lion with his mouth open, his tongue extended from his mouth, and also some men, some of whom sounded with trumpets, some with strange instruments, and some playing at various games: whom that image, trampling the lion itself with its feet, pierced sharply with the spear which it held in its right hand, and said: I conquer the strong devil, and you, hatred and envy, and you, O spuriousness, with deceitful deception. But within that building I saw two other images standing towards this bright tower: the first of which appeared to be standing above the porch of the building itself, as if in an arch of different signs of splendor, images of evil spirits, one depicted, placed on the outer arch, the other standing on it, both collateral spirits standing on the inner arch, both spirits and sometimes men entering and leaving the building. But they were also dressed in silken garments and covered with a white veil in the manner of women, not wrapped around with a cloak, but wearing white shoes. But the first had on her head a red, almost triangular crown, as a red hyacinth is red in its color, and she was also dressed in a snowy tunic, the folds of which were everywhere distinguished by a green color, and she said: I conquer demons in the east with the most powerful Son of God, who came from the Father, coming to the nest for the redemption of men, and who returned again to the Father; when in the greatest agony he swallowed death in a young child; fleeing, he ascended into the netherworld, and heo world. But the other tunic was dressed in the sorrows of this world. The other was of a pale color. And in her right hand she carried a cross with the image of the Savior Jesus Christ, bowing her head upon it, and saying: This child has endured many miseries in this world; and I will say that I will always weep and have sorrow for the joy of eternal life, into which the good sheep are to be led by the noble Son of God. And I saw that all the aforementioned images spoke their individual words through the mystery of God for the admonition of men. Then again, sitting

on the throne who showed me all these things, said to me: By virtue they should quickly be drawn into the Old Testament, but there they should also be caught in ignorance, because only then did the austerity of the law sharply rebuke the offenders; for the sake of God they brought forth strong and perfect food and in the love of the heavenly things they exhibited with the greatest sweetness to those who were crying out, when before, as has been said, they were a certain hidden display and sign of things to come, according to which this spectacle with its appositions also demonstrates. For this tower which you see standing as if in the middle of the length of the aforementioned bright part of the designated wall of the building, has a type of the course of the will of God, which was manifested in circumcision by many naked and diverse signs: so that God demonstrated the law as a sign of the same circumcision, and through the law the grace of the Gospel; because by faith being made manifest in faithful Abraham: circumcision also arose in him in the mystery of true foresight; because by divine power strong virtues were built up, beginning in Abraham as if in the middle of the length of the speculative knowledge of the two ways of human choice under the warning of the most firm voice of the heavenly Father, when afterwards they were to be opened by the will of God, foreshadowing in certainty that which God wished to do before he would manifestly extend this in work. Which he would bear, he established as strong and invincible of God, but in the speculative knowledge itself he formed as if carnally, placed with the blessed virtues in the spiritual, the spiritual nurri, which God established in men. And the same tower is four cubits wide, because by the will of God the very virtues operate in man, placed under the extension of the four elements, with which he grows bodily in the body, and seven cubits high; because in the height of the seven gifts of the Holy Ghost there is such firmness that the tower itself erects itself in such a way that the Church produces from it in the Old Testament. But as for standing, having a cone like a tower on each of the five arches above, this is that through this tower, that is, in strength, the five strong virtues of circumcision hung, not that any virtue is a living form in itself, but only a translucent sphere shining from God to the aid of man; because man is perfected with virtues, since they are the work of man working in God. Hence the five virtues themselves are placed in this tower in the likeness of the five senses of man; because they touched circumcision with much zeal, cutting off from it the inanimate, as the five senses of man are circumcised in the Church by most holy baptism, but yet not operating in men by themselves; because man works with them, and he with man, just as the five senses of man do not work so mutually yielding fruit. And they are singularly; with the greatest diligence deafened in a singular statue, namely, an excellent and well-composed dignity of the most powerful constancy. And the first image looks back to the east, because that power looked forward to the Son of God, the planet of love, so that he might come someday, this speaking openly of the eternal life that circumcision has in secret. But the second image looks to the north; because it itself considered the part of the east and the part of the north, in great discipline looking to God as to the east, despising the light-

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coming of undisciplined lasciviousness, and despising A God did not have in veneration, and despising that the law of God of fire did not have in that people, as in the north. But the third tends to the north; because it most strongly prostrates superfluous fornication, despising it, and protecting itself from it by legal institution. The fourth image is turned to the pillar of the word of God, at

the root of which the patriarch Abraham resides; because it was turned to adhere to the incarnation of the Son of God, which Abraham touched as if at the foundation, with a prefiguration of a wonderful depth, with a ram hanging on the thorns. The fifth, however, looks to the tower of the Church, and to those men who run hither and thither in the very building; because it erected itself victoriously to destroy all the injustice that arose in Adam, looking to the strength of the Catholic Church, as victoriously also to men; who run in it with diverse varieties of morals, showing them in awe that the likeness of God is one in them. But that the likeness is one in them: this is that they worship God with equal devotion in the works of men; for each of them is clothed only as it were with individual silken garments, because each of the same virtues has in itself a sweetness and sweetness which in no way burdens or constrains men; but as balm sweetly sweats from its bush: so softly do they work the sweetness of the heavenly kingdom in human minds without the dirt and hardness of injustice. And they are shod with white shoes, because they rightly follow my justice in the whiteness of the heavenly kingdom, transcending the subjection of the devil, and completely trampling his footsteps in men. But the fifth is because it seems armed on every side; because the very property of the Church, in which it most strongly fights against their diabolical vices, is armed with the most precious which is the most invincible fortitude of God, which by passing through kills all the injustice of God, the confusion of the diabolical brothers. But the second and contrary thing is that the hair is loose and white on the head is doubtful: this is that they impose no punishment of the bearer, nor the burden of riches or lust upon themselves for my love; but with their heads bare, that is, their conscience open, they open to me all their hidden things, always burning in my love, when they cast away from themselves all confusion and lasciviousness of the lust of the flesh; beginning this with white hair, which is the clarity of the mind, desiring good works. And they lack the wearing of robes; because they cast away from themselves the manners of the pagans, with the uncleanness and impurity of the devil and with all that is with God (1 Cor. 3). The first and third and fourth are also clothed with a white tunic; which is the apprehension of innocence prefiguring the incarnation of the Son of my God with the sweetness of chastity, who has withdrawn man from death, leading with life into salvation. But what is unlike them: this is that their power is in turn in the gift of the Holy Ghost, since this power has one instrument of the soul, and this power has one study, yet existing in God: so that the heavenly Jerusalem may be perfectly built with them; because they themselves are the work that men work: through which they reach God. Hence this first image designates heavenly love, because it should be in men out of concern for the soul; wearing on her head a pontifical turban, with scattered and white hair, because it was often crowned in the high priest Jesus Christ, and in the high priests of the Old Testament, and in those who said to the same Son of God: You would descend from heaven, having cast out all the heavenly ones; standing with her hair uncovered without a woman's head covering appearing in whiteness: she would have foreshadowed in them that the priestesses at the coming of my Son, who in their conjugal office at the coming of my Son, for the sake of salvation by their priests in the castle of love, should thus always adhere: that they may shake off the corrupt manners of men, from the contagion of sin: a bright and white part existing in the spiritual gift of God. Which is also clothed as it were with a white mantle, bound below in the two purple of her face; this is because the grace of God surrounded her in the whiteness of gentleness, supported and adorned at

the ends of her protections with the beautiful ornaments of charity; because the comprehension of divine grace must be in the term seems to each one of good work, of love in two parts, namely in the virtue of love of God and man. But that she has lilies and other flowers in her right hand, this is that in good work she has white rewards, the eternal life of lilies and the brightness of the earth, and other little flowers of holiness which are of the earth, who carries herself with that palm of hers, this is that she herself in the remembrance of death has a palm rising from the secret of blessed virtue, with which she overwhelms death as if with torrents of stones, as she also declares in her words to the sons of God, as was said above. The second, however, presupposes discipline; because after the burning love of heavenly life arises the constriction of carnal desires in the discipline of great contrition. Which is clothed with a purple tunic; because she is surrounded by my law and the mortification of the flesh in men, which is the example of my Son in a purple robe: as the same my Son was born of the most pure Virgin. For it is clear that she worked in him in every way. For it is clear that a youth who does not gravitate full of the eternal manhood, always of great gravity; because discipline is always of great gravity, because it is in the childish tin, as a child is in the constriction tin of greatness, always of great gravity. Whence my ego of greatness is always of great gravity. Discipline, because it is towards me as if not manly; because it does not want to be powerful in the office

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of its own will, but always faithfully fear in great strictness of reverence, as it also most clearly shows in its above-mentioned words. The third declares shame: because after discipline the shame of shame arises, driving away from itself the consummation of sin. The fourfold also covers its face its inner conscience as if it protects its inner conscience as if it protects its face of the soul, fleeing from fornication and from the pollution of the devil, defending itself with the white garment of innocence and chastity, having it in its right hand, which is in the salvation of its work; because they mightily cling to the contempt of all the filthiness of Satan, which he casts away from himself in every way, as he also declares in his aforementioned words of warning. But the fourth signifies mercy; because after shame the power of mercy raises itself to the needy, because also in the heart of the eternal Father is the true mercy of his grace, because through it he ordained this in his ancient counsel which he first mercifully showed to Abraham in circumcision, leading him out of his land and commanding him to circumcise himself and his race, when he showed him a great and true wonder in a figure, which is all that mercy. As the same Abraham with a white veil of the head after the manner of a woman; which is a covering and the beginning of salvation, as if the head of him who pitys lost souls, bringing them back from the exile of death under the whiteness of a pious veil; because it makes souls white and man shining; while mercy from God has covered him, because for those men who have God in indignation, while they are still in sins, for them, after the mercy of heaven has been bestowed upon them, shines like a ray of the sun in gentle sweetness, because mercy in the feminine person is the most fruitful mother of souls from perdition. For as a woman covers her head, so mercy suppresses the death of souls, and as a woman brings sweetness to a man, so in the law of sinners before the head of crimes from God: just as the same virtue of chastity appears in the form, because in the womb of Mary the most sweet mercy arose in the womb of Mary the most sweet mercy, which was always hidden by the Father, the holy in

the womb of the Virgin. And she was surrounded by a mantle of the color of crimson; because she was surrounded by the most brilliant sun which is the sign of my Son shining from heaven into the world, like the splendor of the sun on earth. Because the same my Son is the true sun illuminating the world and sanctifying the Church. But that which has in its breast the image of my Only Begotten: this is that I have inclined my same Son into the breast of mercy, while he was not in the womb of the Virgin Mary. Whence also about it in the breast of his power it is written: Through the bowels of the mercy of our God, in which the power from on high has visited us (Luke 1). What is this? Because everywhere in the circumcision it is demonstrated by my power in the secret of the knowledge of the painter of mercy: that my Son is true mercy. To my servant? And in the gospel which says: Through the bowels of the mercy of our God, in which the power from on high has visited us. This is such, who was hidden in the heart of the Father, that his Son was hidden in the heart by my hand, at the end of times, when God visited men. How? Namely, by heavenly bread, which is his Son born in the flesh of the Virgin Mary, who, coming from on high, that is, from the heart of the Father, showed the greatest mercy to those who seek him, just as the power itself addresses the sons of God in its above-mentioned words. But the fifth image prefigures victory: because after the mercy which I showed in the circumcision, wanting to send my Son into the world, victory raised itself up in the same circumcision, thus proceeding itself to the last day. For in the Son I have overcome the ancient serpent; who over the head the wickednesses with which it comprehends it as if in its chain, because those wickednesses of my Only Begotten overcomes by all the warlike ones who are the stream of all virtues. What is this? After mercy, victory arises, man overcomes himself and the vices of others. How? In the aforementioned vices five virtues: the first is the love of heaven, namely in this that man knows and acknowledges God, loving him above all things. Then, for the sake of that faith, the same man is bound in the law of discipline; from which he himself restrains the crimes of sinning by good and right shame. In these three virtues, therefore, a man will be justified in his heart: thus looking at another thing which is the glory of his neighbor whom he will provide for in all his necessities as himself. Whence also we rise up, a most valiant man, a soldier, imitating him in these things, in mercy, my Son, the true Samaritan, thus in victory passing through the devilish venom with his weapons, in victory passing through the devilish venom with his weapons, and he rules his neighbor, in the very virtues killing all evil, namely by casting away pride, the helmet is armed and placed on his head; because man, with a full heavenly desire, must sigh to God, who is the head of all, in order to attain eternal salvation. The breastplate is also put on, so that man may resist the devil, restraining the unjust will of his carnal desires, in true fear and with just trembling subject to God, faithfully fearing his severe judgment, as David, reminded by me, says: Your horns have shone upon the world: the earth has moved and trembled (Ps. 76). This is like this: Wonderful and secret things have shone forth, O Lord of all; and they have appeared wonderfully.

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How? As a flash that is partly seen and partly hidden; because your mysteries are now understood, but now are not known; for there is no nation spread throughout the breadth of the whole world that was wonderfully created in your will; but the name of your glory and the power of your majesty have wonderfully reached it in various ways and with admirable signs, even if the light of faith and

truth has not perfectly illuminated it for its salvation. Therefore, man in great sighs, in common, turns away from his will, and abandons his desires, namely, walking above himself in awe, walking in earthly acts, he had imprudently forgotten himself, when now he brings the oceres back to himself. It is denounced, flee the ways of death so that, having given himself a corporeal life. It is a way and an iron cherochies, so that he may flee. In the works of the devil, iron cherochies, of the mind, and by the most upright faith, so that he may believe in God: thus escaping the snares of the most cruel enemy. He also has a shield hanging from his shoulders on his left side; because on the left side, which is the diabolical battle against man, he is surrounded by the grace of the most powerful precepts of God, by which man is surrounded and defended with such great strength of faith, lest the devil overwhelm him; but by his persuasions, and lest man himself subject himself to his vices, by the protection of God, from the heretical strength of the soul to God in the bond of love of God and neighbor. And he is girded with a sword; because man owes himself to the word of God; both cutting off iniquity from himself and from others. He also holds a spear in his right hand, the sentence of iniquity. He also holds a spear in his right hand, to overcome in God all the wisdom of the devil; doing this he does with the most powerful peace of the Lord, which is true justice, against the most wicked struggle of the devil and man; which can be difficult to overcome except with the help of God. But that which lies under his feet like a roaring lion, is the devil whom victory has laid low by the feet of the right path of life and truth, when the same Satan, roaring with the most bitter and bitter cruelty, devours the human race. The tongue extended from his mouth is his own opinion, by which he thought with terrible iniquity to devour the whole race of men begotten by Adam. And that also under his feet lie as it were men: these are the falsehoods of the devil, numb under his agility, which bend themselves to the beginning of all evil, which he himself protected in the zeal of God proceeding rightly in justice; because they submit themselves to the devil as servants. Some of whom resound with trumpets; because they are wild with the sound of all things, raving against the justice of God, namely, the race above this, making hatred in great pride. And others jestfully clatter with certain playful instruments; whereby they are fallacious in fantastic illusions, pretentious to the devil, and since he asks for it, they are in the tortuous lasciviousness of the pride of envying the discipline of God. Others also play at various games; because they are engaged in the diversity and filthiness of vices, which, devising according to the whims of their will, they fulfill in themselves by diabolical snares. And all these the same image tramples at the same time and the lion himself with its feet; with which he drives away all these vanities of arts with great zeal and crushes the persuasions of Satan in the justice of God. But also the spear which he holds in his right hand pierces them sharply; because through confidence and audacity he pierces most strongly towards God, overcoming and wounding in pains and to nothingness of impurity; so that even in the aforementioned they are deputed to nothing; so that even in But what you demonstrate in your words of admonition. Images that standing in this same tower, that is, within that work which the heavenly Father has worked through the Son, which the heavenly Father has worked through the Son was shown in circumcision, in the shadow two virtues have risen which is the example of Christ in one and follow his footsteps, in the other to meet and precede the will of God appearing with the greatest strength and reverence; because in themselves they declare the fruit which was foreshadowed in circumcision. And the first appears

dear standing above the pavement of the building itself as if in an arch of fiery splendor, painted internally with various images of evil spirits, and placed against the aforesaid tower; because the same virtue is exerted in earthly things by trampling them in the goodness of the Father, when the desires of the children of God pass through cultivated tolerance, pass through the adversities of the world, strongly examined and written in the arch, that is, in the earthly deprecated pride which is diabolical in what follows: the interior desires of the soul of secular people, attracting the carnal diligence of its will, when also the same arch through earthly power sometimes opposes itself in many ways to justice; repugnant to the true testament which is built in God, which nevertheless overcomes all victorious virtue through the help of God in good men, although they are much attacked and weary by the snares of evil men. But the other, which is only collateral to the arch itself, consists in no arch; for when the former virtue patiently endures the swollen power which brought upon itself many punishments, this strong virtue proceeds with the same power, as from the punishments which it suffered, this one arose as if outside the same power, escaping its rage; but at length near it, which is the remembrance of the brasses standing, since it is free from the power of the bow of the world, the father braying the cross of Christ. But which is that they themselves are the full work prefigured in the forerunner of the will of God, in the circumcision of the Old Testament, considering the beginning of their root; yet greater still existing in the same beginning which they had in circumcision, because the shining work pre

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shines the beginning of doctrine, sometimes also looks at men entering the same edifice and examples; which is their admonition in the Holy Ghost to peoples who walk towards God in the way of the law of righteousness, and to those who are in the crimes of the devil, wanting to depart from the just way, wherefore they are exhorted by them, that they may imitate them in man. They are also clothed in silken garments. because they have that sweetness, so that man is not burdened in the indignation of labor and persecution. And they are covered in a white veil in the manner of women, because it is just that man should not subject God to his head, constantly surrounding him with his mind in the whiteness of love, in the right he is in the joy and gladness of embracing, in the soldier he is in the sum of joy in the manner of fear and morality, as God has established. But they are not circumcised with robes, lacking all solicitude they are eternal in God in the life to come. And they are clothed with white shoes; because they shine in the paths of righteousness through the whiteness of faith in the minds of men, so that they too may follow the footsteps of their example. The first image, however, designates patience, because it arose in the horn of Abraham, which is in the beginning of obedience, when by obeying God in circumcision the first sound of obedience after the fall of Adam signified the preceding operating obedience in the true word, which is in the Son of God, as the sound of the word precedes, in the northern part, namely, opposite the wicked and the wicked, as if with a triangular crown red, with its head as if with a triangular crown red, like a red hyacinth faithful in its color, because in the beginning the hyacinth is red in its color, because it is the very crown of the Holy Trinity, who, despising their flesh for the love of God and true faith, do not hesitate to shed their blood, because the Son of God appearing in the flesh, conquered death with the red of his blood by which the Church was adorned, as if with a noble red hyacinth in its beauty. She was also clothed with a white tunic, the implications of which are everywhere

distinguished by a green color, because she put on the garment of the work of God adorned in the whiteness of perpetual light, namely in its implications, which are ermine and born of saying: Oh, when shall I come to the sight of the true light? which desire is happily held in the present life in a shadowed example, by which the very adversities of the flails are adorned in the greenness of the soul distinguished by many calamities, for God's sake in patience enduring all these things, as the same virtue also declares in her aforementioned words. The other image of patience presupposes groaning, because after the groaning of the remembrance of life, rising up with my admonition, as from my heart I sent the Son to the people because of groaning in the New Testament, this had and has a remembrance of the mind, which the groaning comprehends in its lamentable ornament, because it is the true compunction of the heart. For which reason it also stands in the northern plague, so that it may repel the dissolute uncleanness of the diabolical snares. And she is clothed in a white tunic, but of a somewhat pale color, because she is surrounded by good works in the brightness of faith; yet showing a turbulent pallor, because she always has sighs and tears for eternal happiness. But that which she carries in her right arm with the image of the Savior, bowing her head upon it, is that which on the right, that is, on the right side of her strong work embraces the passion. My children, with all the desire of their intention in sorrows and sorrows, to Him, imitating Him in sorrows and sorrows, as also she demonstrates in the above-mentioned words of her exhortation. Whence also hers, through the mystery of God, speak for the admonition of men, because in all virtues the piety of God teaches with the sweetest sweetness, exhorting the minds of the people to forsake evil, erecting themselves to good. But he who has sharp ears of the interior understanding, here in the burning love of my mirror, pant for these words, and let him write them in the conscience of his soul.

FOURTH VISION.

SUMMARY.—When the austerity of the law was broken in the incarnation of the Word of God: they showed themselves powerful, and the justice of God was made manifest. That the patriarchs in mystery signified that the law was near. That no pride can resist the strength of God. That the justice of God is to be feared, and the height surpasses all creatures. That the Word of God has three incident points, the old law and the new grace, and the expositors of the divine books. Of the initial divine knowledge of the law and of the operation of the Gospel and the exquisite wisdom of the principal teachers. That from the beginning of the law, the times of the patriarchs and prophets, God extended until the manifestation of his Son. That the patriarchs and prophets, reverencing the gospel doctrine, marveled at the incarnation of the Son of God. That the Word of God, by a type of prefiguration, lay hidden in the souls of the ancients from the first elect to the last. That the doctrine of the Son proceeds from the Father and returns to the Father, spreading itself into the fruit of blessing, and reaching the doctors of the Church. That by the preaching of Christ, apostles, martyrs, and other elect were made. With the spread of the Gospel, the wisdom of God has become widespread among men, which at the beginning was of little interest, and at the end of weakness, with the cool love of many. That a man should be steadfast and constant in the beginning of a good work, and humble in the end. That the mysteries of the Son of God, revealed in the deepest secret of the Father in the Old and New Testaments, are revealed by the

grace of the Holy Ghost of the Son of God, when the name of the Son of God is shown to a gray man in the shadow. Of the knowledge of God and what its state means. That angels are around it and why they are winged. Of those who are called driven sheep. That God uses a certain

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a milder, as it were, a stronger scourge, to the same extreme. Of the ways of chastisements and consolations of God who looks at the way of men. The words of the wisdom of Solomon. Why the knowledge of God conquers men clothed in new clothing. And then, beyond the aforementioned land, having passed by the will of God, but one cubit below the corner that looks towards the north, I saw as it were a column of the color of a calybe, attached to the aforementioned bright part of the wall of the same building on the outside, very terrible in appearance, and of such greatness and height that I could in no way discern its measure. And that column had three corners from the bottom to the top, sharp as a sword, the first of which looked towards the east, the second towards the north, and the third towards the south, from a corner slightly joined to the building itself. But from the corner that looked towards the east of it, near the root of which I saw Abraham Joseph in the first branch, and Moses in the second, in Abraham Joseph, and in the second the patriarchs and prophets, each one sitting in order on each branch: according to the time in which they had succeeded one another in this world, who all turned to the corner of the same column that looked towards the north, marveling at the things that they saw in the spirit to come in it. But between these two corners, one of which is to say, leaning towards the east and the other towards the north, was the face of the patriarchs and prophets themselves, that column from bottom to top, as it were, twisted and round, and full of wrinkles, as a sprout usually sprouts from the bark of a tree. But from the second corner, looking towards the north, there arose a splendor of wonderful brightness, and towards the north they arose towards the corner which looked towards the south. And in that splendor I saw many holy apostles, in a great virgin, and other great saints, in great joy towards the south. But the third corner extended: but at the bottom and at the top a little more slender and constricted, after the manner of a bow which is extended for shooting arrows. And in that very column I saw such a brightness of the moon that human tongue cannot express: in which appeared a column having in its mouth a ray of a golden color, irradiating that column with much brilliance. And when I looked there, I heard a voice from heaven, rebuking me with great terror, and saying: What you see is of God, it is divine. From which voice I trembled so much that I dared not look there any more. Then I also saw within the aforesaid building, as it were, a certain image of the glory of this same column standing on the cross of that building, and sometimes the column itself. Sometimes also men who were made into the image were looking at them: but that image was of such brilliance and clarity that, due to the excessive splendor that shone in it, I was unable to see either its face or the clothes it wore, except that it appeared only like the other powers in the form of a man. And around it I saw a most beautiful multitude, having angelic forms and others, and standing in such veneration that they both feared and loved it. But before its face I saw another multitude in human form, appearing in dark clothing, and standing in great constriction of fear. And having looked at the aforementioned image, he looked at the building, and they were being clothed in new clothing. He said to each of them: Consider the clothing you have put on, and do not marvel at it. He who sat on the throne, marvel again at these things. He

who sat on the throne said to me again: The Word of God, through whom all things were made, after the end of time, as the ancient saints foretold, became incarnate from a virgin. Although he assumed humanity, he did not abandon his divinity, but existing with the Father and the Holy Ghost as one and true God, he sweetened the world with his sweetness and illuminated it with the radiance of his brightness. Therefore this column, which you see further in the pre-curaus will of God, designates the unapproachable mystery of the Word of God, because in the true Word, that is, in the Son of God, all the justice of the New and Old Testaments was fulfilled, which were revealed to faithfully believing men by divine inspiration for their salvation. Therefore, the same Son of the Father above was incarnate from his Virgin, because after by the pre-curaus will of God in the justice of circumcision, the powerful virtues of justice, the mystery of the Word of God, insinuated in the justice, namely, the mystery of God, of the prophets, who predicted through with all justice to be manifested, and with all administrations, subject to God, and with the greatest austerity that touched the incident justice of God, leaving no injustice unharmed, without cutting it off in the legal precepts. But one cubit below the corner that looks towards the north, which is in a human and singular course the pre-celestial neighborhood, which was the strict justice of the same Word of God in its meanings up to the law as if in the northern part resisting the devil. Hence the color of the aforementioned bright part of the wall of that building is applied externally to the color of calyx, because it is invincible and insurmountable by the strength of the word of God, which no one can resist through empty rebellion or through vile pride, so that even speculative sciences were joined externally by fortifications: but it did not inflict fire on the perfect work erecting itself in the Son of God, which they

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only foreshadowed in the outward sound of their words. It is also very terrible in appearance, because the justice in the word of God is to be feared by human science in the impious judgment of unjust judges judging only according to themselves. It is also of such greatness and height that you can in no way discern its measure, because the Word itself, namely the Son of God, in the greatness of his glory, and in the height of his divinity, surpasses all creatures in the paternal majesty. you, so that no man in corruptible flesh can consider this to be perfect. But that the same column has three sharp corners from the bottom to the top of a revolving sword, this is that the strength of the Word of God, which Venus preceded in the New Testament to be declared manifest, that is, the ancient holy, three incident points, that is, the old law and the new grace, faithfully works out the sharp elaboration, namely from the beginning of its beginning as at the bottom when good begins, so tending upward to the perfect as to the highest, so tending upward to the perfect as to the highest, was and is, and remains for eternity in the most simple deity that penetrates all, so that no power can remain in its malice, which the glory of its piety wants to become. And the first corner looks towards the east, which is the first rise of the beginning to know God in the divine law, before the perfect day of all justice. But the second to the north, because after the beginning of the good and established operation, the Gospel of my Son and other commandments rose in me the Father against the part of the north, where all unrighteousness has its origin. The third, however, is somewhat joined to the outer building itself to the south, which is strengthened by the profound operation of justice and by the body of the wisdom of the holy masters of the poles through the

heat of the Holy Ghost, who appeared to the prophets as an observation of the law, and who in the Gospels were to be understood, both because they made it fruitful for understanding, and because the nations ruminating on the outer matter of the Scriptures in the work of the goodness of the Fatherland, and the mystical significance of sweetness in it. But as for the corner that looks to the east, the branches proceed from the root to its summit: this is that at the rise of the knowledge of God through the law of justice, as it were in the eastern corner the branches appeared, namely in the time of the patriarchs and prophets, because that sharp pillar of divinity extends all these from the beginning of the root, that is, of the good beginning in the minds of its elect to its summit: which is until the manifestation of the Son of man, who is all justice. Wherefore also near its root you see Abraham sitting in the first branch, because through all things the divinity was passing away this time which first arose in Abraham, when with a quiet mind he left his origin, obeying God. But in the second Moses, because then the planting arose by the inspiration of God at the beginning of the law given through Moses himself in the prefiguration of the Son of the Most High, and in the third Joshua, because he himself afterwards had a good spirit from God, so that he might confirm the custom of the law of God, more robust in the divine commandment. And then you see the rest of the patriarchs and prophets thus sitting above, each one in order on each branch, according to the time in which they succeeded one another in this world, because in each time of the subsequent patriarchs and prophets God breathed from above to the height of his commandments, each one a single sprout, when they themselves in their days were descending, and were coming in order in the justice shown to them in the divine times. And let all these assemble themselves at the corner of the column which looks towards the north. At the corner of the column in spirit they see the future in it because all, admonished by the spirit, turned themselves by the Holy Ghost and saw the evangelical teaching of the strength of the Son of God resisting the devil, speaking of his incarnation, and marveling that he himself, coming from the heart of the Father and from the womb of the Virgin, showed himself in great wonders in his work and in those who follow him who, in a new grace, will wonderfully imitate him and trample on the perishable, and will strongly yearn for the joys of the eternal. But that between these two corners (namely, one leaning towards the east and the other towards the north) before the face of the patriarchs and prophets themselves is that column from the bottom to the top, in which a twisted and round, full of wrinkles, as is customary from the bark of a tree, a sprout sprouts between: this is that between the summits of knowledge, namely between the manifest knowledge of my Son, wide through the type of the princely figure in the loves of the ancient fathers in my cats, the only Word who is my Son from the first chosen to the last holy; in the mystical against his own he has well composed because he himself is all his instruments of circumcision, and he himself is all in all by noble grace, manifesting himself piously to all, as was foreshadowed in the wrinkles of circumcision, which was all the future in the apostles' significations through the austerity of the law containing in itself the most upright germ hidden, of the highest and most holy incarnation. But that from the second corner looking towards the north comes forth a splendor of wondrous clarity, extending itself and reflecting itself to the corner looking towards the south, this is that from the other, namely the New Testament opposite the devil, come forth the words of my Son which go forth from me and return to me; because with the sun shining in the flesh, who is my Son, the light of the holy Gospel shines in his

preaching, spreading itself from him and from his disciples into the fruit of blessing, and twisting itself into the fountain of salvation, thus reaching even to the rulers, namely to the deep pointings of the words of the Old and New Testament,

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like noon in his elect. When it operates from its common reason, it is of stronger strength, because the Holy Ghost has passed through it with his infusion, in which however, by operating power, it will be of frequent power, as if in the absence of work through the fragility of its core. Thus the bow should always be extended, but the vices of the devil. But that which you see in that same column is so clear that the same light cannot be expressed by human language, this is the heavenly light the Father in his highest and deepest secret has revealed the mysteries of his Son, who in his same Father shines with the most clear corruption, in which all justice is pronounced, and in the legal proposition and in the New Testament which is the greatest clarity of shining wisdom, so that it is not possible for any earthly man to utter this in any word while he is in corruptible flesh. And in the same clarity, the column appearing, having in its mouth a ray of golden color, irradiating that column with much brilliance, is in the brilliance of the light of the Son of God shining in the heart of the Father, the fiery Holy Ghost, through whom the mysteries of the very highest Son of God, coming from the highest height for redemption, were made manifest. The Holy Ghost inspiring all legal precepts and new testimonies, namely giving the law of its mysteries of clarity and, with many and great mystical perfusion, opening the secrets of the very Only-Begotten God to the ancient heralds, as has been said, who typified the Son of God, and greatly marveled at him ineffably proceeding from the Father, and wonderfully rising in the dawn of the perpetual Virgin, also strongly burning the text of the Old Testament and the Gospel into a spiritual germ, in which all justice is erected. Therefore, because of the immense power of the divinity, it is not possible for you to behold the divine clarity, which no mortal man will be able to see, unless, as I show it in shadow, I wish to do so. Therefore, beware, for even the trembling that seizes you shows you. And therefore is this corner in the midst of itself, the broadest in the austerity of the Old Testament, they were from their beginning stretching themselves out, as it were, to the middle, when the people were more swift, against the intransigence of the devil, namely, in the words that are of God, and to cast out and trample underfoot all his vices with the great austerity of the justice of God, himself, however, thus finally descending, in forgetfulness of himself, and existing more constricted in the fervor of the Holy Ghost around the bosom of the world; namely, extended as a tree is extended with a string to war, because in soul and body a man must raise himself up against vices, more constricted on both sides of himself and more generous in the middle, so that in his first and last work he may be circumspect with great fear and humility and in the middle strong and constant to shoot arrows at the works of the devil. For in the beginning of good a man is of more delicate virtue, but in the continuation of his work when he works in common, he is of more robust strength, because the Holy Ghost has passed through him with his infusion, in which nevertheless, while working, there will be frequent virtue, as it were, without work through the fragility of his heart. Thus the bow should always be extended, but the vices of the devil. But that which you see in that same column, such a brightness of light that human language cannot express, this is the heavenly light that the Father in his highest and deepest secret has revealed the

mysteries of his Son, who shines in his same Father with the most brilliant corruption, in which all justice is pronounced, and in the legal proposition and in the New Testament which is the greatest brightness of shining wisdom, so that it is not possible for any earthly man to utter this in any word while he is in corruptible flesh. And in the same clarity, the column appearing, having in its mouth a ray of golden color, irradiating that column with much brilliance, is in the brilliance of the light of the Son of God shining in the heart of the Father, the fiery Holy Ghost, through whom the mysteries of the very highest Son of God, coming from the highest height for redemption, were made manifest. The Holy Ghost inspiring all legal precepts and new testimonies, namely giving the law of its mysteries of clarity and, with many and great mystical perfusion, opening the secrets of the very Only-Begotten God to the ancient heralds, as has been said, who typified the Son of God, and greatly marveled at him ineffably proceeding from the Father, and wonderfully rising in the dawn of the perpetual Virgin, also strongly burning the text of the Old Testament and the Gospel into a spiritual germ, in which all justice is erected. Therefore, because of the immense power of the divinity, it is not possible for you to behold the divine clarity, which no mortal man will be able to see, unless, as I show it in shadow, I wish to do so. Therefore beware, for the trembling that seizes you shows it to you. But what you see within the aforesaid building as a kind of image standing before this column on the pavement of the building itself, this is that within the work of God the Father, this power shows itself, declaring the mystery of the Word of God, because it itself opened all justice in the city of the Almighty in the people, namely the Old and New Testaments, standing on the pavement, that is, above all earthly things in the work of the same pious Father, since all earthly things as well as heavenly things are in his providence. But what sometimes it looks at the column itself, sometimes also at those men who are in the building itself, this is that both its secret which the power of divinity has brought forth

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The Word of God considers, and also men who work in the honor of the Father, as one who sees, who touch or do not touch each other in the work, because it knows the quality of each according to his study. But the same image declares the knowledge of God; because she foresees all men and all things that are in heaven and on earth, existing with such splendor and clarity that you cannot consider her face or the clothes she wears because of the excessive splendor that shines in her; because she is terrible in terror like the splendor of a threatening person, and light in honor like the splendor of the sun: so that what is in her honors and legitimates is incomprehensible to the honorable, through her terrible splendor, her divinity as if through her face, and through the brightness that she has in them, she can be considered as if in her burning face, nor can the sun be considered in her burning peace with all things, the garment of rays, according to the psalmist in her secret; so that no man can know with what sweetness she tolerates men, and how she obeys them in perceptible mercy: until the hardest stone can no longer be pierced in its impenetrable hardness, which is a hard and incorrigible man, who in no way wants to deviate from his evil. But yet as external virtues, she appears in the form of a man; because God in the power of his goodness made man, adorned with rationality and knowledge and the deepest understanding, so that loving him with intimate love and worshipping him with the greatest devotion, he despises the figments of demons; especially the one who has given him so much and such honor. But as for the fact that

around the same image you see a most beautiful multitude, having a venerable form and high, and in diligence or honor that they may also fear, and in another or honor that they may also fear and be diligent: blessed and excellent spirits worship the angelic minister of God blessed and excellent spirits in purest praise, which is so worthily and cannot be fulfilled by man while he is still in a mortal body; They themselves embrace God in their ardor, because they are living fire, and are blazing: not because they have wings like other flying creatures, but because they burn in their spheres by the power of God, as if they were feathered. Wherefore they worship me the true God, persisting in right fear and in true subjection, knowing my judgments, and burning in my love, because they always look to my face, desiring nothing else nor wanting anything except what they see pleasing to my discerning eyes. But that before his face you see another multitude, standing in human form in the constriction of fear, and standing in much constriction of fear, these are men existing in the knowledge of God. In the same way, whom he foresees to belong to himself, with that abject honor, whom he foresees to belong to himself, with that abject in my case. But men strive to endure as a multitude, they are called compelled sheep, having a human appearance, because of the works of men, and to each a garment which is a distinction against the works of sinners; yet in the strictness of fear in mind, the judgment of God. But for this reason he is called compelled sheep because I compel them in many ways to reach life by the blood of my Son, rescued from death. Hence the sheep are those who are compelled by me against their will, who, through many tribulations and sorrows, are compelled by me to forsake their iniquity, which they would have done most willingly by the will of their own flesh, and by the flower of their youth, so long as they adhered to the world, thus being able to remain in the ardor of shyness until the fire of the flesh deserted them through the cold of their age; whom, however, all in different ways of construction, according as they live in them, that they may be free from their sins. For some of those in whom the world does not burn so much without desire, I do not see construction by the scourge of desire; because I do not see construction by the scourge as much as in others, since, always with my correction, they soon abandon their will in the festival, and come to me, renouncing worldly pomp. But some I rebuke with a stronger scourge, because they are so ardent and so obstinate in sins from the vice of their flesh, that unless they were strongly constrained by me, they would not be fit for my kingdom. My knowledge foresees and knows them, and constructs them according to the superfluity of their bodies. And again, some are in the greatest and strongest anguish and misery of their minds and bodies; because they are so rebellious, so superfluous in the work of the carnal will, that if they were not constructed, by the most grievous calamity, they would not cease from crimes by perpetuating their flesh, because while they were for the perpetuation of their will, they do not construct themselves for the mind, since from where before for the perpetuation of their mind they entirely consume in their despair; and by which he himself is entirely conculpable in despair; by this he is scarcely constrained in the fulness of his mind. In this way I coerce those who belong to me when they do not resist in anything in their works; so that because I know them, at least by the calamities of both body and spirit which they suffer they are compelled to come to me, in order that they may be saved, as also Pharaoh, having terrified the Israelitish people from his land, finally compelled them to depart, as it is written: And Pharaoh troubled Moses and Aaron by night, and said: Arise, get you out from among my people, both you and the children of Israel.

Go and sacrifice to the Lord, as you say. Take your sheep and herds, as you asked, and as you go, bless me (Exod. xii.). Therefore such is this: the burdensome and most serious crimes that adhere to this world in many troubles and miseries, weigh exceedingly on many men because they are snatched away and the children of Israelite and and sacrifice to the Lord, as you say. Take your sheep and herds, as you asked, and as you go, bless me (Exod. xii.).

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God does not require them: which is the calling of the righteous A delighting in their own things, as He delights them through diverse calamities in the dark works of the night of sins. Hence Pharaoh calls vices, namely diabolical, that is, those men whom God constrains with the strongest pains, whether spiritual or bodily, to the Aerates in the said time better adversities, the very vices in the oppression of men's pleasure saying: Arise from your carnal custom and go out from the old dwelling which you had with us, separating yourselves from the common people whom we possess, when they worship us, and withdrawing from the secular affairs to which we gladly adhere, you who were terrified in us when you became in our capture, and the children of God with you who see B himself in the knowledge of him. Go therefore another way, leaving us, and offer yourselves to God, the invincible causes by which you have overcome us (as is said) in your ovideries, and also your lightness to labor in oviderie, because you wish to endure another pain by following the Lamb and the most victorious weapons in the weapons against which we cannot resist, you assume, in the newness of your mind, which you now wish to have, and separate yourselves from us as you wished long ago when you fiercely attacked us, and going to the country for which you are destroying, comprehend in your mind another life which leads you from us, and bless in the praise of God that fight in which you turned away from worldly causes and affairs. I also, almighty God, as I compel the aforesaid sheep to pass over to me, so also I strengthen my pillars, that is, the stronger heavenly heirs on the foundation of chastisement, according to the wickedness of the involvement of the pledger in the invasion of transgression. To those by which they attack I would confirm. They cannot, if I did not confirm them by my grace. Of these vices, others whom I have so severely punished do not burden, if I were to force them to beat more severely, they would fall into despair with a completely delightful spirit, because they are not chained by the breath of a greater whirlwind of diabolical suggestion. But others, burdened with a heavier burden in the variety of the most savage manners, and in the superfluity of concupiscences from the diabolical struggle, I have in the hardness of the constriction of the most grievous pains, so that they do not depart from my covenant, which they assist me with all their desire, wanting to apprehend, and to observe my precepts, because if I were to chastise these lightly as before, they would consider my very corrections as nothing, since they are attacked by the most serious struggle of the ancient serpent. There are also some who have been exhausted from the heavenly homeland, whom I do not know, because they completely abandon me with the greed of their minds, wanting to seize themselves, seducing, neither seeking me, nor wanting to know, but in the seventh suffocating good help, greedily delighting only in their own things, as it delights them in carnal desires. Some of these work in excess and in the pleasure of the flesh whatever they want, having their will in bland pleasures and the sweetness of their flesh, to which they release the fruits of the earth into their property, so that they do not delight in the poor of the earth into their property, so that they do

not delight in the people, they do not absorb them through their malice, and it is given to them to devise according to their desires. Others, however, are of such ferocity and nourished bitterness with gall and oil and vileness, rendering evil for evil, and not willing to suffer any injury done to them, so that if they had the honor and riches of the world, they would tear apart the heavenly virtues in men so that they would not be cultivated in them; hence I withdraw fruits and riches from them, despising them in great miseries, so that they cannot raise themselves to so much evil as is in their will, because they would perpetrate diabolical works if they had the ability to do so. Thus the measure that weighs their ascent stands in the way, according as my eye sees their desire, saying: All the ways of men are open to his eyes, the Lord is the weigher of spirits (Prov. xvi). This is such: All the paths that the living mind of men takes in the presence of his knowledge in that man has a circuit of the understanding of usefulness, namely fruitfulness and weakness of uselessness: these are open to the sight of Almighty God. Thus God sees through all things, and nothing is at all hidden from the sight of his divinity because he knows all things, namely, looking at all things so that he may rightly dispense each thing. For how he himself is the weigher of spirits, soothing them in the sweetness of flattery and tranquility, and chastising them in the taxation of pains and miseries, that they may be cultivated to the right measure, which they cannot surpass by running or fleeing against him, since he is their weigher, because in the shaking out of their retribution, whether in this world or in the world to come, it is shown how they have worshipped God. Wherefore also the spirits themselves are justly weighed, namely, so that the rationality of man is not more elevated to higher things nor lowered to lower things than God recompenses with his just judgment, since he himself resists it in such a way that no soul is of such power in the superfluity of any thing that it can resist God; because he judges all things most righteously, hindering them with his justice, which they are not able to resist, that they may do more than is of his promise. For as lead justly weighs money, so God in a book of equals sets such an obstacle before the good and the bad, that they can in no way escape the most just standard of his judgment, to this glory and recipients according to their merits, according as God most acutely foresees in them.

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But the aforesaid image looks upon those men who have strayed from the way of returning to God their Creator, who, coming from the world, are clothed in the same building with new garments, according to what he says to each one of them in the words: this is that the knowledge of God knows those who, leaving the treachery of their infidelity, put on a new man in baptism in the power of God's work for eternal life, moving them not to return back to the devil, or if into that

FIFTH VISION.

SUMMARY. — Of the form of God's zeal and what it does. That God diligently examines the sins of men either by punishing them in the body of man or in the punishment of the world, or man himself will purge them through the souls of those who repent in that body. The words of Job on the same thing. Those who sin with fear deserve to rise again by the grace of God through the cleansing of those who repent: which if they do not find more fully here, they will find in the

purification. How in the rationality of man good responds to evil and evil to good to death, That man has within himself two callings, one called to life and the other to death. The words of the Psalmist on the same. That the wonderful and admirable judgments of God's zeal were seen in the Old Testament so that God might be feared. That God is not deterred from the rectitude of judgment by flattery or flattering speech. That divine vengeance does not exceed the grave acts of men in avenging them. The words of David on the same subject. That the eyes of the Lord see every injustice by punishing it, so that these mortal senses cannot pursue the judgment of God: yet the crimes of men are not neglected to be brought. That the zeal of the Lord, justly judging the works of men, is terrible to every creature. That the power of the Holy Trinity, in much sweetness and righteous vengeance, subjects the minds of men to itself according to the diversity of their intentions. That the zeal of God first conquered the devil in Christ, then sucked him in the elect, and thirdly will utterly destroy him in the son of perdition: sparing the fearful, chastising the rebellious. That the hardened, despising the justice of God, and not receiving the admonition of God and the exhortation of man, are cast down to perdition. That they knowingly complain of the hardness of the impenitent; and they bring vengeance upon them. That God brings upon the hasty and presumptuous and knowing sinners the vengeance of Catin and Pharaoh, and that grace which adored the idol in Oreb, and which are the beginnings thereof, Beelphegor. Of the justice of God which arose in Abel, cultivated in other elect, sweet in the Son of God; this transgression is avenged by the zeal of God, who feared, was, is, and will remain. He who, according to the canon, abhors the Church, and the dedication of the Church, and has deserted things perishing to the Churches, is cast out by the zeal of God. That he himself will prefigure the sacred Jacob from the sufficient impossibility of their time, he will not be able. That I will and, should be a sealed stone, and some dedication to the possibility of their time of Christ. That time and, should have a cause of his constitution which adheres to him from the labor of the people. As to him for which cause Jacob gave tithes of all his substance. Those who destroy churches, desecrate dedications with the blood of murder or fornication, and are miserable with their chairs! Those who do not shun the things of the church, that is, they plunder the things of the people who have been divided: their seed the zeal of God will cast from the highest level to the lowest. How God with his vengeance strikes down the credulous and the unbelieving. Those who think themselves wise do not elevate their power by unjust judgments, how miserably this zeal of God burns up. That in the zeal of God there is a cry of a threatening voice, but the immovable and firm power of just judgment. That knowledge in man is as it were a mirror in which the desire of either good or evil is hidden. How fear proceeds from fear, and from fear tremor, and how man thereby owes what is just. Of the first root, that is, the discretion of man and of the fiery grace mentioned above in Christ. That no one in the excuse of sin should have pity against his Creator. After these things I saw and behold in the northern corner B leret, the first of which rising from the right cheek was directed towards the north; The second, which was also the middle, was directed from his throat to the north, while the third from his left cheek was directed to the west; sometimes moving with great terror, and striking in those parts; sometimes from the striking it forth; but remaining only immobile in itself, it was sometimes struck in that direction with its wings. I heard the same being stretched out, as has been said. And I heard the same being stretched out, as if God were saying, not in a gentle voice,

who, in the vowed people, shows himself gravely and sweetly in his zeal; not that now, disguising the sins of the wicked, he negligently disregards, but that mercifully, he awaits the inmost and true repentance of the pure of heart, but not tolerating the wickedness of the hardened, he punishes with his just judgment. Whence also this certain head you see appearing in the northern corner of the biform conjunction of the said building wall shows in its signification the zeal of the Lord, who is

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the vengeance of inflexible iniquity, and not desiring any mystery, rising openly with the insinuation of the mystery of the word of God through the figures and through the sound of the patriarchs and prophets. So also his zeal is seen in the form of a head; since the one above, making all fear, is his own, he attacks, and burns against the northern part of his own, because he himself in God most swift and keen kills the devil and all evil, while also in Abraham and in Moses the two parts of the defense of the workers, namely the speculative knowledge of the two causes of choice, that is, the two ways of good and evil, namely, and the kind of blood in the work of God, are joined together, since man must work most strongly against the devil in the knowledge of good and evil in all causes through the goodness of the Father. But the transgression which is done through speculative knowledge in the works of men who transgress the commandments of God, the zeal of the Lord avenges, where there is no place for indulgence. Where is this? There, namely, where there is neither the fear of the Lord nor of man in the knowledge of God. And such a heart that is so hardened and dead in the filth of iniquity, that it does not confound and depress with its vengeance the zeal of the Lord in the law of God in true judgment. How? After that there is zeal which abstracts injustice with the most righteous judgment, the injustice itself abstracted in the Old Testament with the austerity of repentance in the outward man: when the transgression of the law was bodily avenged in him, and after the grace of the Gospel there is the same zeal through repentance, and after the death of men it is itself through the penalties and torments of hell, because the iniquities of men conceived and uttered and twisted in those who work, so I examine that I avenge either bodily in the body of man, or in the penalty of the world to come, or the man himself will purge them through the repentance of forgiveness living in the soul and says in my spirit also he worked: fall, that I may make my servant face my spirit. I write all my works, knowing that I did not precede the offender. But if the place is such: I am, shall I change, have I labored in vain? (Job 11.) This in fear of man my interior mortal appearance and in blood this that I am changeable and in two, namely this that I am having in myself sometimes delight, sometimes also wrath and sometimes crushing sadness, which I look at in myself as if I see a delightful face when I would gladly perform this very thing. And I will change that against my will, turning myself to the work of good operation. And when I have done this, I am severely tormented by this scourge, which I restrain myself, abstracting myself from my knowable face, which is the work of my will in contrary delight, adjoining myself to contemplative contemplation seeing God in a good conscience, and not in the lust of the flesh, by which I do not attend to him. And from these When I do a good work, I fear that it is not perfect before God, because I do not look at it clearly knowing in the spirit, sometimes even ignorant from the burden of my body. But I do evil work, because I know in my inner understanding that God does not obey those who have knowledge of sins, which

is when a man understands what in his work is contrary to God, but he must be cleansed, either by vengeance in the body, or by the penalty of penance, or by the penalty of torments in another life. And therefore He does not obey the offender if he does not repent of Him; because he is not given the power to sin as he sins, but he must be chastised either here or there. Wherefore, if I am so impious, and of such hardness that I do not wish to be softened to this, that I decline from my own things which are my sins, so that I do not look into that great conflict which is repugnant to the soldier, that I am in frailty, but that I always exist contrary to God in my known causes, because I was conceived in sins always desiring to work unity, nor fearing to be judged by the Lord; which frequently with the knowledge by which I acknowledge God, are contradictions joined in myself? But I do not so wickedly drive away the intelligible sense from myself as to say: I do not know God, I am a liar, because knowledge itself convicts me of blame, because I am a debtor to God, when I begin to work iniquity. But I do not labor in vain, when in a good conscience I contradict evil, because I am the work of God; whence I also turn to Him, receiving from this a good reward. Therefore I, the Lord of all, testify that a man must with sorrowful groans, or with the contrition of repentance, or with a worthy vengeance, wash away his sins, whether in this world or in the world to come, as has been said. How? Those who sin with fear and the pain of repentance, fearing their sins, deserve by the grace of God that they often rise from their commission in the purification of them; but since they do not find that purification more fully in this world, they will not find it in the world to come. Those who in this world, find it, he says, so that they neither desire nor wish to know in fear and pain of repentance their sins, but in such wickedness in pain of repentance their sins, but in such great: these will not obtain the purification of sins neither in this life nor in the future, but will have punishments without the consolation of purification for life; because from their rationality as they were created by me, they did not want to give an account of disobedience. How? The intellect in the rationality of man has two paths in the knowledge of good and evil, to which belong two responses, namely good and evil. How? Good responds to evil when it resists it in the Lord. But evil responds to good when it resists it with the devil. But these respond to evil in good, who always restrain themselves in evil, lest they delight in their own

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their delights. But these in evil respond A when even my justice threatens to the north even to good; who, having no power, withdraw themselves from wicked acts delight with their lusts, unwilling to respond to the call of evil. How? Man has in himself two vocations, namely the desire for fruit and the desire for defect. How? By desire for fruit he is called to life, and by desire for defect he is called to death. But in the desire for fruit, man desires to do good, thus saying within himself, do good works: this is the response against evil, that he may avoid it, and make good fruit; but in desire for defect, when he desires to perpetrate evil, thus also exhorting himself: Do the work of your delight: here also to remain in against, but delights to reach B is the response against, but delights to reach defects, despising me in this response, and having well as if he were deceiving himself from good, not paining by attaching. And because he has turned himself away from good, not grieving by attaching himself to it because of fears, as the Psalmist says by turning himself to me: They have set their mouth to heaven, and their tongue has passed through the earth (Ps. 1:13). This is as follows: Many men are foolish in rationality, unwilling to understand the fear of the Lord that is

inviolable, and withdrawing from themselves good desires in which they should yearn for me, and know the true God; refusing to give assent to good knowledge, which always assists man to work good works in God, but frequently embrace bitterness in contradiction to good, when they strip themselves, taking away from themselves the good of Jesus by hoarding for themselves the gold of diverse iniquity. And in these they place in the heavenly things the circuit of their mind which they themselves turn their mouth to evil things the circuit of their mind in themselves through the rage of mockery, thus saying in their center: These are the works of our will, which the ancients (who are ignorant of us) according to what pleases them in their institution. They mock the words and institutions of the ancients in the way. of the Ancient Fathers, which were placed in me by a heavenly work. Whence also in the taste of the wicked work as in their tongue they stir themselves up and pass into the audacity of their own possibility: so that they obstinately fulfill their wills, not willing to have the constraint of their body against vices, but without the labor of their spirit they will in the desires of their flesh which are on earth, which is a diabolical seduction. And that which you see the aforesaid head of a wonderful form, this is that in the zeal of the Lord are the wonderful and admirable judgments of God, which can be known by no man burdened with sins. But that which is imposed on the same outer corner immovably by the neck, this and in which my zeal against the devil, as it was shown in the Old Testament by Abraham and Moses, appears in a mirror in the vision of the peoples, extinguishes me fearing, the church feeling my terror in the eye, of the most sinful iniquity of Satan. And it remains immovable, because God is neither moved by deceitful nor flattering speeches nor softened by the perpetrators of the righteousness of his judgment, by the unamended crimes, as if by the neck of his strength the law established by God to work upon men, namely, rendering to everyone who does not observe the precepts of the law the deserved punishments, according to his evil works in which he has become filthy, resisting also with his most excellent strength, which in the power of his neck the devil and those who follow him, opposing themselves to their injustice. It is also of such height from the earth as is the height of the corner itself; because God in the highest justice surpasses all earthly things in his ultimates, the same ultimate of this height existing, as in the prefiguration of Abraham and Moses. i The speculative knowledge and actions of the peoples are designated by the law as the prostrate knowledge and actions of the peoples, as the prostrate knowledge of themselves, when they do not want to know God. However, the ignorant, by their conduct, should not yield to him in the highest degree, because the divine vengeance does not exceed the acts of men, avenging their evils more and more severely than their merits, only by a just and just judgment, judging all things rightly, as David knew again in spirit when he said: I know, O Lord, that thy judgments are just, and in thy truth thou hast humbled me (Ps. 112). This is such: By thy goodness I have known in myself, O Lord, when thou hast not slain me for my sins, taking away nothing in the soul or in the body the efficacy of working, that neither because of thy power nor because of thy wrath their judgments are more. Good or to ignorant people when their merits are, I do indeed through the concupiscence of the flesh. And I do indeed through the concupiscence of the flesh. And you repay evil for good, which is judgment for evil, yet no other judgment than that which is just is just. How? If you insist more sharply than the works of a man are. But if you neglect the things that are not just, there would be no justice in judgment. But if you neglected the dead, there would be no search

in the purification of iniquity, then you, the just God, would appease and comfort injustice. For death was once the most bitter judgment in death. Adam: but now grace has been restored in repentance, recalling man to life, which it was impossible to weep through anyone except through you, God. And this is your most just and equitable judgment, namely, purification to life with grace, since your judgments are measured to each work in the right measure. For all that you do are in truth, so that you exercise no excess beyond measure deceitfully; because it deceives and that which is more in excess, or less in small than what is just. But nevertheless you spare in the many mercies of your power, not killing anyone through the possibility of repentance of your most illustrious virtue; and therefore through your mercy I have humbled myself, giving glory to your name: sometimes even troubled in pro- A is somewhat elevated in height excels; because ultimately the Lord is not elevated by arrogance, but fits the north and the south; because God, by a just judgment, first overcomes the devil on the right hand of salvation in his Son and chastises him according to his merits, in the re- ction, namely, so that the possibility of his power; so that the possibility of his power; so that the possibility of his power; God as it were at the head of his same vengeance: human works which the true Triunity does not tolerate unlearned, precedes in the height of his strength, yet not so sharply avenging and crushing them as the very possibility of his power could. Which before you see the head of a fiery color, glowing like a fire, an obstacle to evils, red in the strongest ardor of his vengeance, having a terrible face for men; because the eyes of the Lord see every injustice face to face, so that the faults of various crimes are not left neglected before God. which he does not look upon terribly, examining them with his just judgment; and because also monstrous and horrible are the iniquitous works of man, showing a human face in the ages of carnal desires. And in great anger he looks towards the north, because God in his vengeance disdains all evil that arises from diabolical suggestion. But that from the B colony and below you do not see any form of it, because the rest is in the aforementioned angle, this is because in the aforesaid angle the judgments of God scatter in the aforesaid angle which scatter powerfully before the senses as if to the bosom can be persecuted, because they are hidden and covered in the angle of speculation of science and the work of men; so that they are neither seen nor comprehended by any scrutiny, except that they are sometimes known when the thing done in the cause of God's vengeance is shown, as the face of man is seen according to the desires of his will. Hence also in the vengeance itself there is no pretense of any ease but always a just judgment according to the sins of men, because their crimes are not neglected undisputed, as has been said, because the Lord's ardent examination is his. But the head itself, which you see as a bold form, is subject to humble mortality, stripping itself naked from all subjection to weakness, justly judging us before men. It is neither covered with a crime like a man's form, nor with a veil like a woman's, since it has no concern for the feeling that it is superior to any manly strength, nor is it endowed with any womanly softness of a timid mind that it cannot overcome its adversaries. It is, however, more manly than womanly; because the most powerful power of God is more in manly vigor than it is in the softness of womanly negligence, and very terrible to behold, since it is the fearsome and to be feared of all creatures, since it is the one who feels it in the given cause of its revenge. But that it has three wings of wonderful breadth and length, white as a white ship, this is the inexplicable expansion of the power of the Holy Trinity, which no man can comprehend in the breadth of its

glory, nor in the brightness of its divinity, shining and subjecting to itself with a direct vengeance the minds of men, in great diversity as necessarily running apart from itself in a straight line, yet so that its very head surpasses them in height; because ultimately the Lord is not elevated in height, but adapts itself to each one according to his merits, in the direction of his power; so that the possibility of his power, as it were, at the head of his own vengeance: human works which the true Trinity does not tolerate unlearned, precede in the height of its strength, yet not so sharply avenging and crushing them as the very possibility of his power could. And sometimes the first cheek rising from the right side is directed towards the north; because God, by just judgment, first from the right side of salvation in his Son, overcame the devil and all evil. But the second, which is also in the middle, is directed from his throat towards the north; because after the salvation which was effected in the Son of God, as it were in the middle, he strengthens faith, and tastes the elect with sweetness, rescuing them from his jaws. But the third cheek from the left side is extended towards the west; because from the side of the elect he is crushed in the son of perdition, the world now tending towards the west of its boundary. And sometimes they no longer move in terror and strike in those parts, because the terrible and unstoppable judgment of the Lord is moved to take vengeance on every creature of the winds, there exercising the judgments of his striking wherever it pleases the just judgment of the divine majesty. For where the fear and love and honor of God are faithfully held in reverence; there God, showing himself mild and sweet, does not exercise his vengeance, but punishes the hard and rebellious fearfully and justly. Wherefore first sometimes first sometimes strikes and casts those men into the abyss of perdition; who are so hardened above the hardness of stones, that with their inner eyes they always despise my justice with disdain, I find them responding to carnal desires and diabolical persuasions rather than wanting to know through my admonition, or with their consent to my exhortation to return, as if from their own iniquity thus tormenting the spirit of their knowledge, because they love and do the injustice of the devil more than my justice. These pour into their hearts as it were dissolved lead, that is, dissolved desires due to softness, sending it as if to establish the hardness of iron, namely the forgetfulness of God, so hardened as if they were iron: so that neither for the sake of God nor of man, do they spare themselves or anyone for iniquity. The elements cry out and complain about these with the rest of creation, because so vile is the nature of man, in its very short time so rebellious to God, when the commandments of the Lord are always fulfilled in fear and reverence. Whence also do they shout terribly over man? How? Not so that the elements cry out in creatures, but that according to their own way they shout in a noisy sound, and

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that they utter complaints in fear of terrors. Either with that or another creature he brings the just judgment of God upon men themselves who are rebellious; he brings upon men themselves others who imitate themselves in themselves than others whose justice is divine power. Whence do those hardened men imitate so cruelly. Satan, who in the hardness of their iniquity know that they are subject to God their Creator, because of that which perishes from all happiness and they themselves will perish with him following him. But the middle wing of my zeal believes that insane men and every presumptuous evil which they do knowingly and rashly; which first raised itself in man in the blood of Abel, whom his brother hated for this reason, because because of the

offering of his holy substance which he distributed in this will, he was dear to God; and that also he raised up Ben Pharaoh, who was warned in my wonders; so that being terrified in my terror, he helped to lower my people Israel, whom he again withdraws through his madness, and that he also raised himself up in my people, who, knowing me and seeing my wonders, worshipped the idol in Oreb, whence it became corruptible in two tables of stone, with others like these because of those that fell from their glory and happiness, all these avenging my vengeance: Wherefore also Moses my servant of that contrary people, who so frequently opposed me in this zeal of mine, did nothing vexation by my will; when he efficaciously said to my chosen ones, that every one should kill his brother and friend and neighbor; and again when he ardently said to the judges of the same people, that every one should kill his neighbors, who were initiated into Beelphegor, where I avenged myself, having killed that iniquity fighting against me. But in Abel the justice of God first arose, after which many other elect were found, from all this evil and perverse generation, who gathered and gathered under the linden tree, mourning arose, and the children of Israel, among whom was the humanity of my Son. But when the manifestation of the same Son of mine, whom I sent, born of the Virgin of the Son, was accomplished, all the justice of the law was coagulated and seasoned, becoming sweet and delicious food for all the people who believe in me, the apostles of the truth manifesting the truth itself. And since in all these aforementioned generations my justice was knowingly transgressed, this zeal of mine avenged and is avenged; because the God who was then, is and is now, and will always remain, and my zeal which was then, is and is now, and will always stand, until the tribes and peoples are finished, the justice of God not ending, scattering all the fury of injustice. Wherefore also in this same zeal of mine I take away this iniquity, namely, saying, he who, in a song, is abhorred by the insolence in me, describes the dedication established by me, or other established justices pertaining to my temple, which have risen up mightily in the prefigurement of my servant Jacob; as this Scripture has it: Then Jacob rose up in the morning, and took the young wolf which he had put on his head, and set it up for a pillar, pouring oil upon the top of it, and called the name of the city Bethel (Gen. xxviii). This is as follows: Jacob rose up in the morning, because he himself arose in time, a lover of true justice in the established temple, to which he himself gave a fitting name, because from it the most upright temple should have arisen, namely the Virgin Mary, from whom the Sun of justice poured forth. And taking his stone, that is, Christ, or in the name of him who is the true rock, he was sanctified and called holy, because he was the head of the Almighty God, the head of all the faithful, and he erected it in the title of Jerusalem, and in the person of the incense gathered Jerusalem, and in the person of the head of his members, in the heavenly Jerusalem, so is each altar sanctified the most excellent part of its temple, with oil poured from above in sanctification for Christians, which is the grace of Almighty God poured out in holy baptism. And he called that place sanctified, the gift and temple of God himself, when the name of the heavenly city Jerusalem, which is the living temple of the living God. Therefore, with this example and meaning, a stone is to be erected in the temple in my name by ordaining it, namely the temple itself marked with a stone, because I am the firmament, to whom all righteousness is a place of joy, where the body of my Son is to be immolated, there I want there to be a stone marked with my name; But from some impossibility it will not be possible to have a temple, because my servant Jacob erected a stone in his own place, and from his stock I

was incarnated. But such a temple dedicated to me should not be empty of this matter without demanding the cause of its constitution, which will adhere to itself from the labor of the people serving it, just as the heavenly Jerusalem with its head Christ does not want to be without its justice always, looking at the labors of its children, whom it will receive in God. How? That they may withdraw themselves from the devil's slavery, restraining themselves from the voluntary desires of their flesh, and setting themselves against themselves in the abduction of their own, for the sake of heavenly things; not using them all, but substituting some for themselves, and offering them to the honor of the institution, so also of his foreknowledge when Jacob instituted a tenth of all his substance when he said, that he would offer a tenth again: And of all that thou shalt give me, thou shalt give me a tenth, I will offer thee a part, for this is thy law: first, namely, in my soul, O my God, cutting off from me my own will, offering to thee my righteousness against me, and afterwards a tenth part

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All my substance which I possess upon the earth. What is this? Every faithful man who has been included in the order of heavenly citizens in the temple must always remove from the temple, namely by polluting the sanctified places, either with the blood of murder, or with the pollution of the seed by bringing it out in adultery or fornication, or who in the heavenly sacrifice neglect the institution of the ancient fathers without the marked stone which Jacob raised in his presignification, or who has deprived the substance of my temple: O woe to the wretched, o woe to the wretched, o woe to the wretched men who exist before the eyes of my majesty, namely, as they exist before the eyes of my so terrible, so dangerously said, neglecting my institutions which are all transferred from the old law, because from the Old Testament a new law has been brought forth in my Son according to the mercy of grace; and because of all the justice of the law and the prophets, what was less has become greater in the same my Son, who all the signs of the former fathers which they themselves said secretly in the shadow, clearly shows in himself in all justice. And those who neglect all these things because they themselves despise the food of life which is made of both Testaments, and grind it like clay, and divide it to dogs and pigs and other beasts, that is, to pre-existing men, giving it more to pagan customs and vain ignorance than to me almighty God, and to feed it to their own use according to his will: this and their seed I will bring to the lowest, them from the riches in the highest degree even to the lowest, and from the riches in the true, in the vengeance of my children. The third of the true in the vengeance of my children it strikes both the credulous and the unbelieving in their impious and unjust works. It strikes the credulous not working in its will good and just works; Those who clearly see faith, and who are known for the justice of God, and yet sit in the darkness of evil works, groaning ignorantly behind the darkness of wickedness, wanting to indulge in wickedness, which God does not allow them to accomplish according to their will, cutting off the same from them by his vengeance, while they are so darkened that they have forgotten him, so that they most willingly depart from him. But he strikes the unbelievers in their unbelief, so that their wickedness is also taken away from them with the retribution of vengeance, when they are not allowed to accomplish this evil which they would willingly do, whence also the evil devil sparkles in the lethality of faithful men before the darkness of God; he would like to draw them, but he cannot comprehend them any further, except as their works are. But some have another measure

of men on earth. But some have prosperity in the form of a sensible spirit, so that they are wise in the remembrance of God, according to their will kindled with the knowledge of sense; Whence then they presumptuously desire to have within themselves the knowledge of wisdom, doing whatever they have thought, and mixing justice with iniquity, but they are foolish in wisdom, because they consider themselves to be perfect in having and comprehending what they have thought, and in acquiring the fullness of their will according to their own will, whatever they have thought. And while they desire to lift their wings by their power in the provinces and cities and in other places and in other causes in which they are then occupied with the destruction in which they do not wish to have an intelligible foundation in God by looking at what He does, then let it pour out into their just judgments what they themselves previously judged, in which they nevertheless did not wish God to be in the great planet, and into their lamentable voices to every people who have seen and added the time of the judgment of their iniquity, to which time has added to them, while they are still living in this life in many miseries, many of their defects, some even in a very bad death, in diverse passions. In such diverse vicissitudes my zeal avenges and burns up all injustice, because it is against me. But then you do not hear the aforementioned head utter any words, but only remain immovable in itself, occasionally beating with its wings where its wings are stretched: this is that in the zeal of the Lord there is no cry of a threatening voice, and one who raises himself up into pride, but persists immovably in the power of his strength and in his right judgments, confounding with his vengeance after the insanity of his deeds the demerits without fear of the Lord, and takes revenge against them according to the extent of the vengeance of his judgment, so that you, O man, and with the most righteous manifestation, the pre-minority must be examined by the just, since God himself knows well that discreet examination is a kind of mirror in which the desire, whether good or evil of the will, is hidden. Wherefore man, placed between these two parts, inclines himself by his will to that part which he desires. But the man who turns himself to good, embracing it by faithful work with the help of God; will praiseworthy receive the reward of a blessed reward, because he has despised evil and done good; But he who inclines himself to evil, swallowing this perverse action through diabolical suggestion, will miserably incur the penalties of just retribution, because he neglected good and committed evil. Therefore, in much devotion and humility, he submits himself to God, and faithfully works out his salvation, which emanates from the highest good, so that his soul is intoxicated with the holiness of righteousness, because in well

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arranged and rightly ordered discussion, fear A serves his Creator. How? Because fear, that is, the beginning of anguish causes fear; fear first shakes trembling. How? That a man begins to be distressed at the end, this can happen through the gift of the Holy Ghost from the rational sense, who knows for the sake of God, and that can only happen because he knows God, and that which he has for God holy fear himself, in this if he has fear according to the things of God. And if he has fear according to the things of God. And fear in fiery grace in Christ, admonishing that he may then begin to tremble, so that he may be terrified by compunction, so that he may faithfully work the justice of God. Now therefore, O men, understand and learn whence these B are. What is this? It is God who works in you that which is human. How? He has so constituted you that you may perceive him through rational sense in your works, which you wisely with discretion keep

silent. For the irrational animal does all works without understanding and wisdom, and without discretion and shame, nor does it know God, because it is irrational. But the rational animal, which is man, has understanding and wisdom, discretion and shame, which is the first root which he rationally fixed in every man, when he aroused the soul to life. These therefore are all men. They know God, because in all these men. They know God, so that they may desire those things which are just. The boiling and perfect work and prosperity in the good will of man which man himself embraces in his Saviors, namely in the Son of God, through whom the Father works all works in the Holy Ghost: this is again kindled and admonished by the fiery grace given in Christ. Jesus. And therefore in the joy of the Holy Ghost man does the works of righteousness, not doubting in perverse unusualness, that is, lest he say that he lacks anything in all these, either in the first root, namely in the generation. God first imposed on man, or in the fiery grace of the Holy Ghost touching that root again in admonition, so that the body of God is perversely narrowed in those things which he does because of a reprehensible impulse, as if he had any mind in his inner root, namely, lest after he has fallen in necessity he murmur, thus saying within himself, Alas, alas! what has he done that my works could not foresee in God? And it is also said by the weight of unbelief, but that he may be according to the words of God in his complaints, but that he may be according to the words of God in the complaints of the wicked work; For the God and man himself, existing, is not divided into two, but is one Christ; not however by the communion of the divinity into flesh, but by the assumption of flesh which the divinity has adjoined to itself, and which it has so pervaded with its own brightness, as a ray of the sun shines in the sun, nor because of this are the substance of the divinity or the substance of the flesh confused with each other by any confusion, but in the true unity of person, Christ is one true Son of God. For just as in the rational soul there is no exchange through the flesh of man, because the rational spiration itself is from God which pervades the whole body of man, and which moves all the works of the working man so that the soul of God is man in flesh, so also without any doubt the Son of God, born before all ages in the flesh of the Virgin, assumed the fullness as has been foretold, certainly existing by anointing is one Christ, certainly called Christ by the anointing of the grace of God. Who in his holy humanity, by the fixation of the one wound of the first man which he had inflicted upon all his race, in order to pervade it with a bruise, and by penance to bind it, that man might grieve that he had sinned. But the wounded spirit descended into the pit of the infernal depths, and there he attracted as many as he could, namely, he took away the first man from hell, and all who had never witnessed God in human honorable behavior, and he placed them in the place of delights and joys which they had lost in their first parent. But in that he rose on the third day from the death of the sleeping body, he designated the three persons of the Godhead in this, and ascending to heaven in his body he went to heaven, and there he sits ruling at the right hand of the Father, who is the salvation of the believing people. Giving life to those whom he redeemed with his blood. And all these were foreknown before the times of all beginnings, because the Word of the Father through whom all things were made took on flesh, as men have ears of the inner understanding, here he has in the sharp ears of the inner understanding, here in ardent love he pant for these words, and he writes them in the conscience of his soul.

SIXTH VISION.

SEMMARIUM. — Words of abstinence. Words of generosity. Words of piety. Words of truth. Words of covenants. Words of beatitude. Words of discretion. Words of salvation. That no faithful should despise being subject to the teaching because even through the teachers of the Israelites the care. That no faithful should despise being subject to the teaching of the law, as it were, concealed under a veil, the care. That God through the grace of the Holy Ghost has made clear the matter. That hardness in the dignity of the teaching is slain in the place of God. That besides the special teaching there are certain secular powers greater or lesser in the people who are ruled by both. That by the external teaching is understood the internal. For which reason God has permitted one race to excel and another to suffice. The words of Israel to Jacob on the same subject. There the threefold order is inculcated: those who rule, those who are free, those who serve. That the secular and the spiritual are divided into four and four. That no one usurps spiritual or secular dignity for himself, either by robbery, by theft, or by purchase. Those who are mature servants, having a good conscience, and

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will, that is, not seeking words and the praises of men, are worthy of the election of government. Whoever obtains the power of government, disregarding whether it pleases God or not, sucking from the face of God, are on the side of the devil, and cannot be resisted, lest they be punished more than ever. That the aforesaid differences of men, as they have been, are, and always will be, for the extension of human time, according to the authority of divine Providence. That in the condition of secular men, namely, the greater and the lesser, there are three kinds. That spiritual teachers should precede the people in unity of faith. That the power of secular government and the people should touch each other with the purity of innocence and simple devotion. That in the work of God the six virtues prefigured the rest. Of the state of abstinence, generosity, piety, truth, peace, happiness, discretion, salvation of souls: and what it signifies. Of their habit dem and virid signify. Especially of abstinence and its habit and what it signifies. Especially of generosity and its habit and what it signifies. Especially of piety and its habit and what it signifies. Especially of truth and its habit and what it signifies. Especially of peace and its habit and what it signifies. Especially of happiness and its habit and what it signifies. Specially about its discretion and habit and what it signifies. Specially about the salvation of souls and its habit and what it signifies. And after this I saw between the northern corner A hair standing. But in the middle of the three former, and the western corner, the wall of the wall of the aforesaid building on its inner part entirely arched according to the manner of lattices, not however open like lattices; but intact and having in each of the arches as it were a picture of men. But on the outer part of the same wall I saw other two smaller walls, the northern one up to the western corner and the corners of it on either side of it joined by two smaller walls. The height of one part as if a child's hand. Also within the same building I saw six images, or rather the aforementioned arched wall, standing on the floor of the same building, namely three next to each other in front of that wall near the corner that looked towards the north, and three also together at the end of the same wall, by the corner that tended towards the west, all looking at the picture in the arches of the wall itself. At the very end of the

same wall I saw another image within the building itself, sitting on a single stone, in the manner of a seat placed on the floor, and leaning on the right side against the wall, making its own stand against a pillar, making its own stand against a pillar, and standing on top of the aforesaid pillar, and standing on top of the aforesaid pillar. They were dressed like the previous images in silken garments and white shoes, except for the one on the right of the middle of these three, which I had seen on the far side of the same wall, which stood entirely of such purity and clarity that I could not perfectly see any of its form due to its excessive splendor, and except for the one that stood on the wall, as has been said, which was shod with black shoes. But all were without robes, except for the middle of the three that stood on the first part of the wall, which was dressed in a robe. Also, two of the three upper ones that stood to the right and left of the middle image, and two of the three lower ones, namely the middle one and the one to its left, did not have women's veils on their heads, standing bare only with white hair. But the middle one of the three former ones, and the one who sat on a stone near the wall, had a white veil on their heads, as is the custom of women. The same middle ones of the three upper ones that stood to its right were to wear white tunics. But I saw such a dissimilarity between them. The image that stood in the middle of the three upper ones had a circle on its head, carved on its side that it should always burn. And I saw that on the right side of the same image it would carve. And that image said: I am filled with inner mercy, from which a stream springs which has no mercy, neither money, nor gold, nor precious stones, nor pearls before the poor and those who do not have the necessary substance in their needs, and who are weeping nearby. Now he consoled them and always reflected on their poverty because of the love of the Son of God, who is sweet and gentle and who distributes his goods to the souls of the just, touching the wounds of their sins because of repentance. But another image that stood on his right had on his chest as if a light like a mirror, and from his chest he gathered a pale color in a twist. From the Virgin he said to his chest also hanging. And he said: I look at the bright light, and because of his love I love him hanging on the tree. But the third image that was on his left was a tunic on his chest, an angel appeared on each side of it, having one wing, so that the right wing extended to the right shoulder of that image, and the left wing to its left shoulder. And the image itself said: I have angelic companionship, and I do not walk with hypocrites who dissemble, but I feast with the just. The image also that was in the middle of the three lower ones was dressed in a tunic of crimson color. And on his right shoulder stood a very white dove, breathing with its mouth into his right ear. But in his chest appeared a monstrous and shapeless head of a man. Also under his feet lay as it were the forms of men who had been covered and crushed by it. But in his hands he had a scroll spread out and on one side, namely towards the altar, inscribed with seven lines, which I wanted to read

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but I could not, and he said: The rod of bitter correction, Hades, I want to be a scourge against that liar who is also a scourge, because the devil himself is also a persecutor of the ineffable justice of God. Whence I am a contrary and troublesome cause to him, because I have never been found in his mouth, so that I also spit him out of my mouth like a deadly and deadly poison, because he has never found me in his cunning. He is also the worst of all evils, because he is the most troublesome evil of all. Therefore I remove and conjoin him in the lovely justice of God, which I am a supporter

of without a cause, because upon me the whole building of the virtues of God will be solidified and will stand. which build in height. O most strong and most noble God, attend. Another image before that which was on his right was a single flying wing, yet appearing in the form of a man like the other virtues. And he said: I resist the diabolical competition which erects itself against me stubbornly, saying: I cannot endure any tribulation, but I want to withdraw everything that is contrary to me from myself. I will fear no one. Whom should I fear? I want to fear no one. But those who say this evil, let them be removed through me, because I am placed to always be joyful and always rejoice in all good things, because the Lord Jesus is the forgiver and comforter of all pain, because he himself also endured pain in his body. And because he himself is a just correction, therefore I also want to join him to the will, always removing from me all hatred and unwillingness, and all justice. I also always want to keep my face broad in your justice, O God. But the third image that stood on his left. He was wearing a slightly different outfit in his hands. He had a small pale vessel in his hands, the same light of splendors on his face, and from himself the neck of the image itself shone. And he said: I am happy. For the Lord Christ Jesus makes me beautiful and white and happy, when I escape that deadly refuge of the devil, which always threatens that unhappiness, namely that God casts away and the devil is attracted by evil works. I flee this Satan, I reject him, and I always find him troublesome to me, because I long for that lover, I will constantly embrace him, and whom I will have with joy in everything and above all things. But the image that sat at the end of this wall on the stone was wearing a black tunic. On his right shoulder he had a small cross placed on the image of Jesus Christ, which he turned here and there. And as if from the clouds a certain splendor of wondrous brightness poured into his breast: divided by himself into many rays, as the splendor of the sun is divided by himself, when it shines through the small and many openings of something. In his right hand he also had a small stick in the shape of a fan, from the top of which three little branches had sprouted in a wondrous way with a flower. He also had in his bosom, which he considered with great solicitude and diligence, like a merchant diligent in his goods, the justice of God's sun, and he said: I always have it. For in the spiritual warfare and in the worldly noise, within my conscience I always look for God in the worldly noise, within my conscience I always look for God. I do not condemn, I do not condescend, I do not despise kings, leaders and governors, and the rest of the worldly magisteriums, which have been ordained by the Author of all things. How could it be lawful for him to despise their ashes? The crucified Son of God turned to all, moving them according to his justice and mercy. I also want to have each of its ordinations and institutions according to its will. That image which stood at the same end on the wall had a bare head and black and curly hair, and a dark face. It was dressed in a variegated tunic woven with many colors. And I saw that it joyfully took off its tunic and shoes. And suddenly its hair was to be worn as a vestal garment, as if it were already born in Christ, white and new, as if it were already born in Christ, and throughout its whole body I am a believer that I will ask. I saw on its chest a most splendid cross with the image of Christ Jesus, placed on a small tree standing between two flowers of a lily and a rose, which were bending slightly upwards towards that cross. And I saw that it shook out its tunic and shoes vigorously, so that much dust was shaken off them. And it said: I take off the Old Testament and put on the noble Son of God with his justices in holiness and truth. Because of which I was repaired in good things and changed

from vices. Wherefore, O God, do not remember the transgressions of my youth and my ignorance, nor take vengeance for my sins. And when he looked more attentively at this, no one who sat on the throne of God said to me: He doubts to refuse to serve the human, he wants to obey God, he doubts to refuse to submit to the human teaching, because it has been arranged by the Spirit of holiness of the living, and that will be in ecclesiastical observances, and must be faithfully and firmly held in the people, and faithfully and firmly also that which you see between the northern corner and the ecclesiastical corner, the wall of the aforesaid building in its inner part is entirely arched, according to the manner of bars, not however open like bars, but intact: this is what was from Abraham and Moses resisting the devil, as if in the corner looking north up to the true Trinity which was openly declared in the true and catholic faith, when the Son of God was sent into the world by God the Father, his doctrine flowing abundantly to the west, that is, the Israelitish people established in the law of God's justice, operating in the constriction of the goodness of the Almighty Father, you know in the Old Testament restrained, and He was convinced that after the display of the harshness that was aroused in the zeal of the Lord, the governments of the old prelates were foreshadowed by the governments of the new dignities. For the Old Testament is extended to the New. Not if the Testament had arisen much earlier; and so from the lesser it was made that the doctrine of the old precepts was greater and broader than the doctrine of the new, since the Old Testament alone was as it were a foundation laid at first: upon which was built the most profound wisdom of all doctrine, manifested in the incarnation of the Son of God, extending from the old law of circumcision to the new rule of baptism adorned with the greater of baptisms. And that common people, namely the Jewish people, in the inner part of their understanding, in which the soul of man has come to know God, is everywhere surrounded by arches, that is, fenced around by their own, the precepts of the law of God crying out and showing themselves, as the lesser by the greater, according to the construction of the bars, which is the typical pre-ligation of the Holy Ghost, piercing the hard letters in the incarnation of the Son of God, because he demonstrated the bars of his mercy to those who ask most fully. However, he was not opened in the perforation of the doorpost of the Holy Ghost, namely, not denuding the spiritual understanding in the old law as was later done in the bars of mercy of the Son of the Most High manifested in the flesh, but remains intact in the hardness of the legal precepts, which were later elucidated by the Holy Ghost in the fountain of living water. He also slides in each of the arches as it were a picture of men, because in the triumphal arch he shows an unknown man, so in the triumphal arch he stands in place of God. Just as man is placed in the position of a teacher, at the head of God. How, since it is the most profound and capital wisdom by the grace of God, in the name of God, it exercises the office of magistracy, through the strictness of Justice and mercy of the Most High. But on the outer side of the same wall you see two other smaller walls, this is because in external affairs, in addition to the spiritual magisterium, the constitution of the greater and lesser peoples, who are constituted by the command of God, is intercepted, as it were, by two walls, since the outer ones are the greater born from the strength of the secular power in my ordination, and the middle ones are the lesser ones who stand under the power of both spiritual and secular persons, as if between the arch of the inner aforesaid wall which is the spiritual magisterium, and the outer wall which is the secular power, as has been said. Whence the two walls placed outside the inner arch walk,

because the secular persons are in earthly causes, namely the magisterium having exteriors rather than interiors, so that yet they are in the line of my constitution. How? By exterior is meant interior, because as man, as man is fearful and to be prayed to by another man, so also in the same other is to be prayed to and loved, so also in another understanding is understood how He is to be loved above all things. For by exterior and secular domination man is reminded of the interior and spiritual power of the divine majesty, which is so closed and hidden from man, that it cannot be seen by his carnal eyes except insofar as it is apprehended by his faith. And since God is invisible to mortal creatures, at least through visible teaching man learns to fear and venerate the highest instituter of his struggle. How? By divine inspiration he gave in the sect constitution through rationality before, that in a right constitution among peoples great persons dominating, which in another permitted one race to excel and another to be subject, so that men might be divided so that they might not be ignorant of each other by semitism to proceed to the knowledge of God, seen and foreseen by fear and honor in men. And thus the Holy Ghost proceeded, in directing the people to the interior law of the spirit, by which man was to be governed both outwardly and inwardly, until a spring of water came forth, appearing to the world in the fullness of righteousness, which governs both the body, namely, and the soul. Hence also the care of secular power was so constituted for the use of earthly things, that the body should seek refreshment lest it fail, and spiritual mastery for the interior sighing of arriving at the service of God, that the soul should yearn for heavenly things. These things therefore were constituted by my ordinance, according as Isaac also said to his son Jacob: Be lord of thy brethren, and let thy mother's sons be ruled before thee (Gen. xvm). It is not such: thou shalt be lord over thy brethren, dominating them in their inheritances and in their blessedness, blessed in the blessings which are given to the mother and the son, and let all bow down before thee, exalting the cause of thy blessing. From thee shall come forth a great nation first, from whom shall arise a mighty and mighty man, whom his brethren shall pursue by putting him to flight; but, he himself, very quickly in his greatest strength, like a lion snatching himself from them, will rule over them with the most excellent dominion, and will press them down in the name of his power, which will never be uprooted in the meanest tail, having made his brothers into tails. So also I, the heavenly Father, said to my incarnate Son: Be the Lord of all that is born. of those who are born from the human seed conceived whom I created through you, because you were miraculously born of the Virgin, not gathered together with the seed of man, but came forth from me through a blazing fire appearing on earth, a true man sealed with the most wholesome and pure seal of my Virgin. You are therefore the Lord of those in the supernal brightness of divinity, who are your brothers because of your incarnation in which he is man. And inclination, that is, subject to the incarnation, and in the obedience of the most pious devotion, let men born from all creatures be subject to you. The Son God also in the will of the Father and in the touch of the Holy Ghost instituted a diverse disposition of power in the world. How? Thus, namely, that God took it away from the world. Yet even that which the people would not honor the people; so that each one would do what he would serve if God had not overthrown this by the unfailing wisdom of his counsel, but he himself distinguished the people among the people, namely, that the lesser should be subject to his elder with the service of obedience, and the elder should skillfully and devoutly assist the younger in all useful government, just as also in the

ascension of the Holy Ghost it was given to Jacob by his father to be the lord of his brothers, as has been said. But in this that it has been shown that he was the Lesser, it has been demonstrated that he has the secular business of dominating the person over the freedom of others, for whom he prepares by his power, not oppressing them by right of servants. But in this that has been said, by the love of the brothers. But in this which is said, that he serves him with bowing, the involuntary servitude of service is taken away, as sons having carnal care. But after Jacob stole him from his brother; then he appointed celestial glory by the she-wolf whom he raised on the earth, and by the ten whom he vowed to give, as was foretold, signifying the principal person in the spiritual warfare, because each one must ascend the stars from the least degree to the highest: namely, by secular power to learn the higher magisterium of clearer light, spiritual life, in which the duty of being a navigator is fulfilled according to the path of the spotless Lamb, who raised man up with the fullness and honor of all righteousness, namely, by raising man prostrated by the snares of the perverse raptor. Wherefore also these two institutions proceeding to earthly things and to heavenly things are divided into four and four parts, because God the great victory of the Holy Ghost would preserve these in himself in the signature of the four elements, I further abjure the aforementioned, since to whom I do not belong, which is also worthy of multiplication, are parts both in secular burdens and in spiritual institutions. How? Because in secular causes there are noble and nobler, there are both serving and obedient. But in spiritual sacraments there are excellent and superior, there are both obedient and reproving. But I do not want those causes of office established by my ordination to be completely snatched away by the furtive gift of purchase in sale, but I want them to be assisted for a reasonable reason, so that those who undertake them may be useful before God and men. But, some poisonous scorpions transgress my justice, and they undertake them with the deadly poison of greed and superstition, not only in secular prepositions, but also in secular spiritual ones. But the robbery of secular dignities, namely earthly ones acquired by earthly ones, is a great matter; but nevertheless the robbery of spiritual ones is of greater weight in my examination. For the secular ones are in exterior things of the flesh; but the spiritual ones in interior things are conjoined with the spirit. But although the secular ones are occupied in exterior things, having earthly care, yet under that form they should yearn for the interior things of the spirit in their government; but the spiritual ones, placed in the form of religion and in contempt of worldly things, interiorly ordered in the heart of the Almighty Father, should much more under the spiritual name. To imitate his Son in the high priesthood ardently; because, as the Son God came out of the heart of his Father, so the Father has established with himself in his Son persons of teaching who are already placed in an excellent order because of the conjoined. How? Those who in the consummation and testing of the heart and in compunction, which is entirely clear and mobile, namely man, have a conscience, so that they do not desire teaching perversely and contraryly, neither seeking it by diabolical art, nor acquiring it by money or by worldly power, nor seeking from it the flying words of human praise, but receiving it by my true election and that of the people, in humanity; these are my most beloved and most approved guardians, and my most certain friends. But those who walk backwards, and acquire it in another way in darkness, namely by stealing the mysteries of the heavenly things by the worldly things of the earthly, flee from my face, and kill their souls fiercely; in this mocking me, because they thus deny me and kick against

my will. How? Because they themselves despise me, not desiring to obtain the power of teaching through me; so that the inner eyes of the heart either lift up to me thus saying: Does this please God or not? but each of them says within himself: Even this is evil with Finally, I will nevertheless accept this while still in the body, repenting myself, to such and such a God; only that he neither put me dead, that I may someday live while still in the body, repenting myself, to such and such a God; only that he neither put me dead, nor allow himself to reach this by my will; but in this ardor they flee from my face thus, renouncing teaching, from my mercy

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dragging. These are not within the heart of the highest Arched wall upon the pavement of the Father's own building, but are outside in the north, who in these canes is their leader, unwilling to seek me the Creator of all, but following their own will which they have for God and abandoning me. For they do not want to know me, nor I them. Their own lust suggests to them what they want. And because they refuse to have my fear, I also do not want to resist them then in the terror of my anger, so that they may be repelled on that day in which they can no longer prevail; but they themselves in this life through mendimissi, to answer in the future fearful judgment, but in these they do; namely, knowing me in faith, but in the things which they perpetrate not willing to look to me. Now, however, the length of the space, which is from the aforementioned wall, is the length up to the western corner, the northern to the western corner, the greater and lesser, with the extension of the length of human time from Abraham, namely, and Moses, as it were from the north until the manifestation of the Catholic faith in the true Trinity, which faith my Son sent by me into the world as to the west, taught. There existed in my law the people and their principal teachers, namely the forerunner, the germ and example of the people of the new testimony, tending from zeal to my Son born in the flesh, as there have been and are and always will be interposed differences in men of interior and exterior, that is, spiritual and secular, greater and lesser. Who are joined to the corners on both sides of themselves after the manner of a tortoise, since both the Old and New Testaments are initiated on both sides of themselves, united in honor and magistracy, declare that it is by the authority of divine providence well and worthily composed to a state of building- But the height of their two lesser ones by the subversion of the hard secular rectitude, namely the condition of the greater and lesser, is three parts of men, that is, the more eminent rulers and others free from the bond of servitude of servants, and the common people subordinated to their superiors in subjection. Hence also the width between the inner arched wall and the middle is one cubit, which is the breadth of dignity between the higher persons of spiritual mastery and between the lesser names of earthly servitude, established in the unity of faith according to God to correct their subjects. And between the exterior and the same middle is the width of one palm, as it were, of a child's hand, because there is also between the lower power of secular government and the subjection of secular ministry an extension of just consideration, so that these, with unanimous and simple devotion of childish innocence, touch each other in the hand of their joint operation. But that within the same building you see six images standing before the aforementioned arched wall on the pavement of the building itself, this is because in the work of the goodness of God the six virtues are extended, prefiguring the other virtues, as God created his creatures in six days; namely, the same virtues appearing in the figure of the future before the wall, that is, before the Israelitish

people restrained by divine law, and surrounded by the teaching and defense of their forerunners, they also accuse that pavement of earthly cares in the same construction of the supreme Father in this meaning, so that the Christian army opposes itself to the dialectic through them. Wherefore three stand side by side in front of the same wall because of the angle that looks towards the north; because the Holy Trinity of the Old Testament from Abraham, at the beginning of the Old Testament from Abraham and Moses, opposed to the devil, began by a different designation of secular figures by the corner which tends to the west, because the same Trinity, reigning in the unity of the divinity, was proclaimed by its open name at the end of the same law which was lacking, in the Son of God born in the flesh for the redemption of man, tending to the west. All of whom look at the picture in the arches of the same wall, because they always attend with equal devotion to the mastery of God's ordination in men, designated by his power in the law of the New and the Old Testament, considering how it is accomplished in them. But at the very end of the same wall you see another image within the same building, sitting on a single stone in the manner of a seat placed on the pavement, this is what in the very replacement of the Old Law the true Trinity, and in the beginning of the new faith begun in the true Church, built it fittingly also appeared in the Church, commands also appeared this power in the work of the most high Father, working in it through these in up to the most high Father, working in Whence he sits also on the most strong rock, on the one, namely the Son of God, the seat and rest of those who believe in pure faith. And he inclines his right side to the wall, because in the rectitude of rest and in the part of salvation he adheres to this people who are placed under the mastery of the disposition of God; so that even the greater with the lesser ones cultivate it in their works. But he turns his face to the pillar of the true Trinity, because in every thing he directs his attention to the Trinity itself with the keenest vision of just consideration, so that just as the eternal Trinity is to be considered inviolably in three persons: so all who worship God consider it most diligently in their deeds, and do not leave it in consideration. But that in a way that ends with another image standing on the same wall in another place: that is, that also the universal clergy of the Trinity of the law or justice of the holy Trinity of the universal clergy of the law or justice, this virtue in the principal magisterium and noble people at the summit of the desire for heavenly salvation

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is elevated standing, fighting against vices erected in the Son of God, because it began with him, and with him the heavenly Jerusalem will remain after the world is gone. It is also of the Trinity, strengthened by the holy and ineffable Trinity, which brings souls back to their homeland. But what you see in the images themselves is a similarity, that the same virtues are unanimous in the diversity of God's gifts. Therefore, they are also clothed, like the previous images, with silken garments; which are about them, as about the rest of the virtues, the most sweet works, which in the divine law the worshipers of God themselves exhibit: doing them in the justice of truth, and with white shoes; because in their ardor there is also whiteness: an example of good actions to follow in men. But that which is on the right in the middle of these three which you see in the extreme part of the same wall, is all so pure that it exists in charity, that because of its great splendor no form of it is perfect among the strengthenings, because the virtues of the holy Trinity, in the holy old austerity rising up, in the holy old austerity rising up, in the holy old austerity rising up, in the

indignation of the devil in the love of joy of the unanimity of men, so that because of the multitude of the inestimable unanimity of it, which: its form, can be considered by any mortal man, unless God has deigned to reveal it. And that C which stands above the bride is shod with black shoes, because both in a higher dignity and in a lower one, before the incarnation of the Son of God, there was a sign and trace of death in men. But that all are without robes, this is because they have equally rejected earthly worship and the inner text of the legal institution, mediating the text of the legal institution, and also the walls of those three which stood on the private part of the same wall, which is clothed with a robe, since it is believed that under the defense of God in the summer it sustained the commandments of God's love, in which it hid the heavenly treasure, I behold it with the desire of the birds. And to the left of the middle image stand two of the lower three, namely the middle one and the one to its left, do not have women's veils on their heads, standing only with their hair, because the law and the prophets, emanating by the power of the heavenly majesty and showing life and death by their strength, with the two commandments of twin love following by the same divine power and having the constancy of intimate circumspection in the contrary, and the joy of sweetness in the divine, are faithfully freed from all subjection to any pain or snare of death, in the head in Christ the Virgin Mary loved very much. But that the middle of the three former, and that which sits on the white veiled bride, are with their white veiled heads, as is the custom of the multitude: this is that he himself of the blessed quiet of conversation, is white and sweetly bound with a strong bond of subjection, glorifying God, the head of all the faithful, in the whiteness of pious devotion, as a husband should be honored by his wife with sincere love. And the middle of the three superiors and those who stand on his right are clothed with white tunics, because by the same power of the divine majesty in the sweetest bliss emanate their most lucid and whitest works in men established under the law of the Lord to which they are conjoined. But what you also see as a dissimilarity in them is that they have different powers in God, yet worship him in harmony. For which reason the image that stands in the middle of the three superiors prefigures abstinence, since in the first struggle it is as it were a city and a sinament, and an ornament by itself to the gravity of the bride, containing itself from sin in the habit of the bride. So that the persecutor and the ponderer is enclosed in itself, and appearing as if there were no virtue in the middle of the three which designate the glory of the Trinity in the antiquity of the law given at the beginning. And she has on her head, in the manner of a crown, a circle of crimson color carved on the right side, always ablaze, because she herself is crowned by the highest head with the crimson ray of the most splendid sun, namely the Son of God, she is completely encompassed in his love and desires nothing but him who also always ignites her soul's salvation on the right side. Whence, as you see, a dove flies from the right side of the same image, breathing into the same Scripture with its mouth, because on the right side she approaches the house of true simplicity with heavenly precepts, namely the Holy Ghost in abstinence, a good virgin by igniting it, as she also demonstrates in the above-mentioned, as also Almonitius. But another image which is on her right side, signifies generosity, the coming of simplicity to children, and the altogether cunning or simplicity of existing people, having the derision of men, since abstinence always removes itself from all roughness on the right side of good works, thus tending to God, because generosity is the beginning of its operation, when abstinence first undertakes its work. Which has in its breast as it were a lion, as a bright mirror, which is in

its heart my Son Christ Jesus, the most strong lion, as a mirror of pious and splendid love enclosed. But that which from its neck it carries as it were a serpent of pale color in a twisted bend of a rod also hanging to its breast: this is that which most strong neck, namely patience, the same my Son endured prudence in paleness by the exaltation of the cross, the bending of the feet with the exaltation of the cross in medicine will heal the wounds of all which

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generosity through heavenly love imprints it on its breast frequently looking into the minds of men, as is also done in the aforementioned words of its exhortation. But the third image, which is on the left, declares piety to be in no way possessed of a vice or a vice, or any human vice, but always rejoicing and embracing the prosperity of all men, whose greenness and generous anointing of abstinence resists the left side of the diabolical blow, since piety is the full work of abstinence in the standard-bearer's battle through which it always exists victorious. Hence also they are clothed with a tunic of a similar red color, because with the most splendid work under which the most beautiful scourging of blood lies the contraries, namely, after suffering all the injuries, it surrounds the passion of my Son by his example. But that he does not explore his own chest or have his own heaven on both sides, that is, in both of his knowledge he always initiates the angelic order, so that on each side of himself, both prosperous and opposed to things in each and in the other, namely in one God by a double virtue, not exalted above measure in good things, nor completely prostrated in evils, he raises himself to the will, which is to look at God in purity of heart, thus reaching upward and not casting himself down to the ground. Wherefore also the right wing is extended to the right shoulder of the same image, because the prosperity of man is extended in the right hand of the salvation of souls to the aid of piety, when my Son brought man back to his homeland. And the left wing tends to his left shoulder, because in the left man the faithful, fearful of the snares of the devil's will, is penetrable, through which he casts away my works, through which he extends upward to the refuge of the Son of darkness, through which he extends upward to the re-diversity of me, through which he is strong against all power, even this in his words declares how above this power is in God. The image is also the middle of the three lower ones, it pretends the truth, because after abstinence and those cohering powers it substituted in the front of the dog, when it stood by itself it substituted in the front of the dog, when it stood by itself it substituted in the front of the dog. And their protection existing, namely perhaps designating a guard, as if in the middle of the powers prefiguring the Holy Trinity in the decline of Jewish custom and in the rise of true faith. On whose right shoulder stands a most white dove breathing with its mouth into his right ear: which is in the upper part of the right, namely the blessed return to life through the incarnation of the Son of God, the admirable power of the Holy Ghost appearing, who breathed with his touch into the right ear, that is, into the hearts of credulous men, that they may understand what God is in his divine power. But that which appears in the piety of the monstrous and formless head of man: this is that God allows the mercies and persecutions of princes to be in the hearts of his elect, just as his Son suffered in the chief priests. And since God is in the heart of a faithful man, therefore since man himself patiently endures the persecution of God for the sake of God, and since death is erected in the case of the devil, therefore it is necessary for a faithful man to endure many struggles in various struggles against diabolical wickedness, which are often laborious and contrary to his

own body, since man is attached to and: which the same ancient serpent always pursues. What is this? The lust of the flesh, which that evil enemy, having set himself in ambush, lies in wait. But what he does under his feet as it were, the species of men trampled and crushed by him: this is that under the footsteps of truth, all the devilish falsehoods are brought down, the very men are brought down to nothing, the very love having the building up of the Church when all the virtues of heaven are manifestly visible, hidden in the heart of the Father, was invisible, but in the Son of God. Which is in his hands he has the paper of the Son of God. Which is on the one hand, namely, towards heaven, inscribed with seven lines, because in the works of truth, is the texture expanded by the grace of God of the law established for the Christian people, and on the part of heavenly desires to be held in open worship and on the part of carnal desire to be feared, showing in himself the seven gifts of the Holy Ghost, namely, an impregnable firmament against the devilish snares of death. And you want to read it but you cannot, because, although no man desires to know the mysteries and secrets in the gifts of God, yet it is not possible for him, while there is gravity in mortal bodies, to understand, or to grasp what God is in a wonderful comparison, or even man himself embracing the comparison of God and truth: namely, by following the commandments of God, as this same power also shows in its aforementioned words. But the other image which is on his right hand, designates peace, having, because through one and angelic truth having, because the same truth is surrounded by its own exclusivity, supernal gifts on the right hand of the salvation of souls having peace through the Son of God. How? As it is written in the angelic song, where it is said: Glory to God in the highest and on earth peace to men of good will (Lnc. ii). This is such: in the most high God shines man and God in man, because the Son of God was wonderfully incarnate. Therefore God is praiseworthy and glorious in heaven, from all his creatures. Whence also on earth there is peace of salvation for those men who receive the will of the Father with devotion and faith, because also the peace of good will is the will of the whole goodness of the Father, which is his Son, who is God and man. And how is peace itself? He is the peace of men, defending them from the snares of the ancient serpent, who first transgresses and exists, who lost the light of life by being thrust into darkness, which light is the true peace, that is, the true peace of God

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The Son brought to men: so that he himself loses the sharers in the kingship of God in the heir whom the devil loses. And as it seems the aforesaid virtue has the face of an angel. And since she flees from all evil in her inner holiness, as if looking at God with angelic desire in her face. Hence also from both sides it has one flying wing, since in both sides of the calm, namely and the turbulent display, it tends upwards to God, not causing terror or bitterness, but always existing in peaceful prosperity, it comprehends one God in the manhood of two wings, because it is not overturned by any storm of instability, neither in good nor in evil, but only in the tranquility of the Persian. And in the form of a man it appears as a group of virtues, because it is wonderfully glorified through the Son of God, since all virtues are also proven through him in men, so that in no gentleness, thus opposing itself to the diabolical battle as also above in the words of its speech it is manifested. But the third image which stands to its left, indicates happiness aspiring to eternal life, by the left all the fallacies of serpentine persuasion deceiving man consenting to it contradicted, because happiness is the invincible security of true clarity in which it itself does not fear the unhappiness

of death. For which reason she is also clothed with a white tunic, distinct in color, since she is surrounded by faithful works that are whitened in heavenly desire, and adorned with many kinds of gifts that are green in the greenness of the Holy Ghost. But what she has in her hands is a small vessel of a robe of splendor: this is what she demonstrates in her work how in a small tentacle, that is, in the broken secret of her heart, man apprehends God by faith, yet in the paleness of the frailty of human flesh, because faith is also in mortality itself a pure life, so that the misery of man does not forsake him. Wherefore she also considers much light as lightning from the sun, so that the image shines, since the knowledge of eternal light and fear and love of God is diffused, namely in the fearful and in the territory of man up to the face, that is, up to the beginning of the right work, in this example of her showing her intention, and around the neck which is afterwards everywhere prudently comprehending strength in the completed work, when in man before God it shines more brightly in the sun through health, as is also declared in the aforementioned manifestation of the same Virgin. But the image which sits at the end of the wall upon the stone, pretends to discretion, because it itself, resting in the consummation of the ancient observance in Christ, appeared fully, being the most skilful sifter of all things, holding as it were that which should be held and cutting off that which should be cut off, so that the wheat may be separated from the tares. And it is clothed with a tunic of flesh, casting off the lightness of all vanity. Which before having imposed upon itself the image of Christ, it is the same crucified power that it has placed its root in the right hand of the power of the fortitude of God, when God Almighty sent His Son to be wonderfully incarnate and to suffer humbly, to whose love discretion is joined, since it was manifested by it, so that through it all justice may be discerned. And as God is the dispenser of the suitable stature of man, so is discretion the initiator of it in its office, namely fulfilling its works in the dispenser crucified Son of God, since it is in both dignity, namely, divinity and humanity. Which it has and is concerned with, because in the comprehension of breadth through the signification of the holy cross it has a circuit between the good and the bad. Some splendor of wonderful clarity: this is that which of the mercy of God waters from a most clear cloud, a kindling making direction in them, and illuminating them. Whence also it was divided by itself into many rays as the salty splendor of some thing shines, because the Holy Ghost in divine power distributes diverse rays of his gifts to men, namely those brighter than the sun and ineffably discrete in humble caverns, that is, in the perceptive visions of the souls of his faithful. He diffuses them, illuminating their senses and minds, so that in whatever causes they understand most acutely what they should do fittingly in God. But that in his right hand he has a small stick in the manner of a flail: this is that the discretion in the right hand of the salvation of souls, always considers his work through the gift of the Holy Ghost in men as if in the wood of frail flesh, yet having this sign in himself, that by a divided help he drives away from himself the diverse flies of diabolical persuasions, namely, lest he also be trampled into diverse vanities. For which reason also from his fineness he is dispersed. For this reason he is only a flower of fineness, so that faithful men, the holy Trinity reigning over all and in all in the wonder of the most glorious divinity, do not rashly examine the heavenly secrets in themselves: but as God justly discreetly arranges all his works in his various creatures: so also men themselves, by the power of discretion, may well and rightly dispense their conceited deeds. But what it has in its bosom are the smallest pebbles of all gems, which it considers with great solicitude

and diligence, as a merchant is wont to consider his goods diligently: this is that it contains in its own minds of men, everything that is fit and fitting in their most minute counsels and arts, as if in a gem, every virtue established by God, seeking with song and diligent examination, so that it may proceed in the hearts of men for the sake of reward. From the inner face of the soul, adhering to true and splendid work, they consider most acutely where the reward is in God, as also in their words how it has been foreshadowed and propagated. But that image which stands at the end on the wall, signifies the salvation of souls, since it is in the setting of the vow of grace that in the case the foundation of it exists discretion, with which and upon which it appears that he was born of a virgin for the salvation of men in the Son of God, born of a virgin. And she has a head born and black and healthy hair, because she is naked from the slavery of subjection, remaining free, that is, of dignity, because she openly adheres to the Son of God, from whom she was also mercifully raised, yet suffering the blackness of her hair, because she appeared obscured in the Jewish people, not having true brightness, but a manifold diversity, like the observation of diverse things with curly hair. She also has a dark face; because before the incarnation of the Son of God, in the shadow of death she was not seen to retain the happiness of eternal salvation. Hence she is also clothed with a variegated tunic, woven with many colors, because in the ancient people she was surrounded in many ways by a variety of works, let in by the diversity of many vices. But what you see is how the tunic is in the passion of my Son, erased by death, when even after the coming of the Holy Ghost the sound and words were sent forth in salvation, in which she herself, spurning the contrary footsteps, was born bravely, and clinging to the contrary footsteps outside herself, saying thus: O you, most vile devil, how could you leave me if I had not been redeemed in the blood of the Lamb. For you wished to retain me in the pit of hell, but now by the grace of God I have been set free. And so her hair and face shine in the beauty of whiteness and newness, as of a newborn child, because after the incarnation of my Son many people grew up in the image of his crimes, well enlightened in the inner face of the soul, adhering to true and splendid justice, so that they sought eternal happiness, merging in the whiteness of the face and in the liberation of the faithful members adhering to Christ as their head through a new regeneration, and through the true innocence of infancy to salvation in the heavenly life, and through her whole body she escapes, so that a pure and luminous splendor shines into clarity, because she herself, as it were through all her members through the faithful people, namely, through my Son, has become pure, in dovelike simplicity, bright in the most luminous beauty of the justice of God. But what you see on his chest is a most splendid cross with the image of Christ Jesus, a most beautiful cross with two flowers of Christ and a rose standing, which slightly approach the same cross: this is because the same power has become a powerful force for the hearts of the believing people in the passion of Jesus the Savior, who by his martyrdom, in the footsteps of his good and upright example, crushed and crushed the tree of death and perdition of Adam, against which even the two Testaments, namely the Old in its purity and the New in its corruption, proceeded in opposition to it by the disposition of God, reflecting themselves in the height of the spiritual understanding to the passion of the same great and most noble Redeemer, and to all his justice from the perdition of death. Whence you also see that he shakes off his tunic and shoes with great force, so that much dust is shaken off them, because salvation is absent in the new and righteous works of men, the tunic of the former

custom and the taint of the vices of old sins, and the most distant examination of the transgression of Adam, the most strong examination of it, dispelling and despising, and the dust of vain glory and the sins of others, casting from himself, as also above in the golden prologue of the interior intellect: here in the burning love of my mirror he pant for these words, and writes them in the conscience of his soul.

SEVENTH VISION.

SUMMARY. — That the ineffable Trinity, declared at the end of times, is to be believed and worshipped by the faithful with a simple and humble heart: lest anyone, investigating more than is necessary, because it cannot be comprehended, fall into worse things. That in the blood of Christ the world was saved, and the worship of the Holy Trinity was declared by the manifestation: yet it is open to no understanding. That the ineffable Trinity appears to all creatures with supreme authority and power, except in unbelieving hearts, yet it penetrates like a cutting sword. Those who oppose the Catholic faith in the Christian people, in the ardor of unbelief, this divinity in the consummation is cut off. That in the destruction of the Jewish people it fails. That John to the same thing. On the difference of God cut off from three persons. On the three simultaneities to the Trinity. Words from the book of Kings to the same thing. I saw God demonstrated in the western corner D his own understanding was open to my understanding, but that only a wonderful and secret and most powerful court, in a wonderful way most plain without any king of his. It had a color from the foot to the top itself, like a very sharp sword, one of which looked towards Africa where the most weeping rotten straw

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had been cut off and scattered by him, and one towards the choir, where many feathers had been torn apart by it and scattered, and the middle one towards the west, where many very bright rotten things had been cut off by him because of their rashness. And again he whom I was looking at in the above said to me: This mystic and showing me said to me: This mystic and showing me, and with fire, appearing in true soil, I give to say and show to ignite the fiery hearts of the faithful, who are the purest stones for the building of the heavenly Jerusalem. For the holy and ineffable Trinity of supreme unity, hidden under the yoke of the law to those who serve, but revealed in a new grace to those who are freed from slavery, is to be believed by the faithful with a simple and humble heart, one and true God in three persons, and not to be rashly persecuted, lest anyone who does not want to be content with the gift he has received from the Spirit, while seeking more than his works withhold because of his rashness, may fall into something worse than what he seeks from his own. Which the vision in the present shows. The Italian building demonstrated is in the figure of the true Trinity, since the Father, the Word and the Spirit, existing in the holy, are the perfect pillar of all good and penetrate the highest and lowest, ruling the entire world of the earth. Which appears in the western quarter, because the Son of God was incarnated under time as if in the setting sun. He glorified his Father everywhere, and promised the Holy Ghost to his disciples, since the same Son also, by undergoing death in the will of the Father, fulfilled good for men, so that they too may walk aright in the building of the most high Father, by accomplishing true and just works in the

Holy Ghost. But it shows itself to be wonderful, secret, and most powerful, because God exists in his creatures so wonderfully that in no way can he be known to them by any means, because he is secret and cannot be examined by any means, and so powerful that all their strength is directed by him, and cannot be compared to his strength. But that it has the color of purple blackness, and is placed in the same corner in such a way that it appears both inside and outside the building itself: this is that in the will of the Father, his only Son, shedding his purple blood for the blackness of the sins of men, and thus saving the world by his passion, brought true and correct faith to believers, because in the defect of the old observance, and in the rise of the new sanctification, the worship of the Holy Trinity was most clearly declared, when it was openly believed that the heavenly Father sent his Son into the world conceived of the Holy Ghost, who sought the glory of the Father and not his own, and opened the deep consultation of the Holy Ghost, as has been said, so that this would not be in any way light, because it would be denounced both to the faithful who remain in the work of God, and to the unbelievers who are placed outside the faith. And that it is of such quantity that neither the greatness nor the height of it is clear to your understanding: this is what it is, that neither in the greatness of majesty, nor in the height of divinity is the usefulness or presumption which is only the most wrinkle of a determined mind. The miracle that is most worthy of admiration is that it is most gentle in grace and always very kind, in the sweetness of justice to those who encounter it, so that nothing wrinkled with any injustice is found in it, being just and good in the part of salvation. But that it has on its exterior part three corners of the color of a cauldron from the foot to the top of it like a very sharp sword incident: this is that the ineffable Trinity in the unity of the deity, opposed by the contrariety of darkness, appears most clearly in the entire world, and not to any creature its command and power, concealing examples from unbelieving hearts, which even the judgment of God with a worthy re-contemplation killed them as they deservedly are, like the strongest cauldron as they deservedly killed, like its separation, and what remains of this power in which to its end, and what remains of this power in which to the highest divinity as in an incident sword has always penetrated and penetrates with wisdom and power. And that one corner looks towards the south where most of the dry foreign things have been cut off and scattered by him, this is that the most just divinity of the Trinity, in the Christian people all the dryness of diversity and contradiction and abjection opposing the most correct Catholic faith, cuts off and burns in its greatest confusion, just as the hay that is coaxed and burned in the fire by the fruitful grain of wheat of Scripture, which is faith with works in the true faith of Scripture, of which everything that is contrary to the same true faith or is useless in credulity is abused by it like a foolish beast. And one directs itself towards the choir where many feathers through it are the sayings of the Jewish people, who, when they flew in the joyful pride in the height of their mind, failed, when they wanted to be righteous in themselves and not in God, like the Pharisees who sought to ascend to the heights of heaven, trusting in themselves according to their own confidence, but falling into this presumption, having learned from the just judgment of God because of the diversity of their manners. The middle one, however, faces west, where many rotten trees lie cast down by him, because through the Trinity itself the wicked and diabolical schism of the Gentile people is cut off, who in the sunset of unbelief errs in the right faith, because as rotten trees are troublesome and useless for the uses of men, so also this figurative one

is cut off and cast off from the joy of life, following more diabolical than divine precepts. Wherefore also these individual ones have been cut off from these same corners because of their rashness, because in all the aforementioned causes the true and holy Trinity allows the influent, who either boldly wish to tear it apart, or who stubbornly refuse to believe it, to go cut off from itself into perdition, because they rabidly and ignorantly invade the divinity, unwilling to incline themselves to the faith which the Son of God brought by himself, and also transmitted to men through his disciples, according to the ignorant the parable says: The Lord wanted to command certain stones a necessary thing to many people. But they had understood, both wise and ignorant, to obey that command. Meanwhile, a commotion arose, and likewise that the earth was death, and that the stones were split, and likewise that a vessel in which there were many vessels, lying in the earth, consumed, with its back turned to heaven, was uprooted with the greatest strength, and the earth, and that its womb was turned to heaven. Then also from that Lord through the fat itself, fire came with his violent breath, which passed through those messengers with such ardor that all their veins were heated, that all the laziness of fear was shaken out of them with such speed, that it died very quickly from the dry skin, which was poured out upon him. And thus at last they remembered all that they had heard and learned from their master, and went to the people who had no lions, and for the city had been destroyed, and they announced to them the command of their master. But to some he restored the unifying remnant, and to some of them he restored them not, and to some he restored neither the unifying remnant nor the city, but he divided them up as a pig, having destroyed them. And thus he destroyed the universe, making gifts of human flesh. This is such: this Lord is the almighty Father with whom is his Only-begotten Son, that cornerstone who was conceived of the Holy Ghost of fire, and born of a most perfect Virgin man, that very white and most beautiful flower existing in the whiteness and beauty of all holiness. For the Son of God was ineffably before the age of every creature, with the Father and with the fiery cooler, afterwards sent by the Father in due time, so that conceived of the Holy Ghost, as has been said, he might be truly incarnate and born of the Virgin, to confer on believers the brightness and beauty of life. When he was incarnate, the heavenly Father showed through him and through his disciples the necessary thing, the thing, and salvation that they believed. But when the same Son dwelt with them bodily in the world, they were in his spirit and were starry-eyed, and were awake, but only as if in sleep in simplicity they heard that which the devil had robbed them of in Adam men, lying in wait for them. Meanwhile the time came of mad hearts, so that the Jews, making a commotion, sought to raise many schisms against the Son of God, that in this great storm they might kill him. And while they were thus fulfilling all their inalignment as they had desired, then in this sudden and great thunder the murder of bread and grain was accomplished, as the earth had previously been, so as the earth will be, hence that the earth should be shaken, that is, that the minds of the earth should be shaken with the rest of the creature, and not the stones the law. Then the first man, in his kind in which the sign of the rest of the creature was hidden, lying buried in death; so that he had turned all his intention, buried in the earth, having heaven at his back, unwilling to look back to God, he was uprooted by the great strength of the Son of God and the land of death in which his children sleep, so that he sighed with all his heart and with all his knowledge, turning himself as if in the womb to the heavenly country, because he heard that Christ the Son of God was slain for his

sake. But after the ascension of the same Son of God from the Father and through the Son himself, as the Holy Ghost himself promised, it came about that the whole earth was dripping with sweet dew from above, because the heavenly bread had remained in the world, which the unbelievers had neglected as if in passing rumor, but the faithful had received with all devotion. Therefore, because the Word was incarnate, the Holy Ghost appeared openly in fiery tongues, because the Son was conceived of the Holy Ghost, who in preaching also converted the world to truth. And since the apostles were also taught by the same Son, the Holy Ghost himself spoke in such warmth that he infused them with different tongues, so that since they had tongues in soul and body, so that when they cried out that the whole world of the earth had shared in their words, it was written. The whole world of the earth had shared in writing. For one fear; therefore the Holy Ghost was human to them, yet; therefore no such fear came between them, but the human of all, timidity was changed by so much ardor and so much haste to them; so that they were rendered as if dry and not soft but as dead to the imminent adversity that could happen to them. Whence also soon, with perfect sense, they remembered all that they had previously negligently heard and received from Christ with slow faith: thus bringing them back to memory as if they had learned them from him at that very hour. And as they departed, they made their way among the unbelieving peoples who had no navel, that is, the seal, the knowledge, namely, of holy innocence and justice, and whose city, namely the instruments of God's law, had been destroyed by the influence of it, to them they brought the words of salvation and from the same crowd they brought back to the knowledge of God, leading them to the navel. That is, to the fountain of baptism, in which they withdrew, and they erected the holy city of God's commandment, rebuilding for them the same which the devil had robbed them of in Adam, while they were lying in wait

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and they restored it to them in faith for salvation. But the ones who were commanded were unwilling to receive the faith of the absolution and the fortress of God's commandment because of their unbelief, these in the commandment were led by the passage of hardness and unbelief was led by the passage of hardness and wrapped in the filth of the pollutions of the flesh, and in the allurements of their fornications and adulteries, as a pig is wrapped in mud, they were unable to be converted to the true faith, from which they were divided and separated from life. And thus the Son of God was manifested by many and admirable signs throughout the whole world that he was ineffably begotten of the Father according to his divinity before time, and afterwards in time according to his humanity that he was wonderfully incarnated from the Virgin, so that the hearts of all these listeners were shaken with horror and exceeding great sorrow, and that their own and their errors were reduced to nothing in them by contempt of death, by the true word of God, the testimony of the holy reign to the life of salvation, which as the beloved John showed in the words of his exhortation, is the truth, because there are three who bear witness on earth: the spirit, the water and the blood, and the three are one. And there are three who bear witness in heaven: the Father, the Word and the Spirit, and the three are one (John 5). This is what it means: The spirit of man is spiritual, namely, not proceeding from blood nor born of flesh, but flowing from the secret of God, existing invisible to that which is subject to mutability. And therefore is his testimony to the Son of God, whose glory is wonderful in the mystical breath, which no man is

able to understand perfectly, namely, how the same Only-begotten of God was received by the Holy Ghost and came into this world, just as no man's body can: how, by the passage of the soul, the body is the blood of man, so that they are one life. And as the spirit of man in a most certain cause all that was granted to it by God, passed into it all that was granted to it by God, because it is not a false and deceived life in but a true and faithful one: so also the light of salvation shone, from which death fell, because it itself is deceptive. And the three signifying the Holy Trinity give testimony on earth: so that they show and attribute in the present world the remedy of life-giving salvation by which one must come to the heavenly things that will last without end, which do not yet have immortality in reality, but are expected in hope. For the spirit of man has a testimony from me in itself that it is not in the full life of the restoration of salvation, I sent it to rise for me in the water of regeneration, because it failed in that light that shines in me: expelled from happiness by the corrupt conception of crime that grows in the blood. And water has that testimony, which purifies all filth in itself, and that the very deadly destruction of death is joined by the purest pur-

because as the spirit is spiritual: so also water brings spiritual sanctification, and the means and the body through spiritual generation, strengthening it transmits it to life. The blood also has this testimony, that it twists its poisonous ways back to the house of sanctification through the water of salvation, which is a healing force beginning in my Son, and in him abiding to life, because the blood contains in itself very reprehensible crimes, and the great restlessness of injustice, namely, running through wandering ways in a tortuous sweetness that serves ardent lust and that suffocates immobility through a horrible life, beginning to grow through the act of eating from the suggestion of the insidious devil. And these three are one, since the spirit is not a living man without blood, the matter of the body, nor is the bloody matter of the body a living man without a soul, nor do these two revive in grace, the new law to life except through water, nor are they in danger of salvation when they are separated from this saving water, because rationality must always resound perfect praise in the sight of God who gave rationality to the gods. For God, by his own will, created man for the honor of that which is completed in the body of his Son in eternal life: when lost man, revives in the honor of life by saving grace, redeemed in God. And the spirit, indeed invisible to bodily eyes, existing, designates the Father inestimable to all creatures, and the water, making the purification of filth, signifies the Word, that is, the Son, wiping away the stains of men by his passion, and the blood, enveloping and warming man, figures the Holy Ghost raising up and igniting the most brilliant virtues in men. Thus these three, namely, spirit, water, and blood, are in one, and one in three, and one in salvation, and one in the word, and one in virginity, and one in the word in the term of salvation, and one in the word in the holy and heavenly salvation, the heavenly testimony gives: so that the supreme Father is not from another, but in a heavenly act, that I am the only fruitful Word, which He begot before the ages, by whom all things were created, Himself afterwards in a predestined time flourished most gloriously in the Virgin. But the Word testifies that He came forth from the Father, bending Himself to human nature, being incarnate, namely, in the shame of virginity, because He went forth from the Father by spiritual departure, and returned again to the Father in the fruitfulness of the flesh, here placed in the middle, because He was invisibly begotten of the Father before time, and bodily conceived of the Holy Ghost in the womb of the Virgin in time. The Holy Ghost testifies that He kindled the integrity of the crime,

so that He conceived the Word of God: and that He confirmed the doctrine of the same Word in fiery tongues, when He so pervaded the apostles that throughout the whole world

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they cried out the true Trinity. How they cried out that God the Father had perfected that which He created man for heavenly happiness, having become stripped of His manhood, but by His own will turning Himself downward to the earth, now in grace through the incarnate Son of God raised up again upward, and enlightened and confirmed by the Holy Ghost that He might not perish in perdition, but that He might be saved in redemption, He was restored to eternal glory. Thus the Father, the Son, and the Holy Ghost testify that They are not at all distinguished in power, although they are distinguished in persons, because they work together in the unity of a simple and unchangeable substance. How? Because the Father is the creator, namely, of all things by the Word, that is, by His Son in the Holy Ghost; the Son by whom all things are perfected, in the Father and the Holy Ghost; the Holy Son by whom all things flourish, in the Father and the Son. And these three persons are in such a unity of inseparable substance that the times do not connect the Father in is, and that the Son is born, and who, appearing from the Father and the Son with the most ardent greenness, sanctified them, and poured out fiery ardor upon the apostles, is the Holy Ghost. For before the ages of ages the Father had the Son, and the Son was with the Father, eternally with the Holy Ghost in the unity of divinity coeternal with the Father and the Son. Whence it must be considered that if two or one of these three persons were lacking, God would not be in his fullness. How? Because they are one unity of divinity, since if any of them were lacking, God would not be. For although the same persons are so distinct, yet they are one and whole and unchangeable substance of unchangeable beauty, permanent in undivided unity. How? Power, will, ardor: these three are in power, will, in will. How? In power, will, in will, ardor, and are inseparable, just as the breath of wind in its emission and heat is an indivisible emission in the breathing of man, just as your eyes have in their integrity. How? Just as your eyes have two transparent ones in themselves, yet one dwelling-place existing, and governing all that is appointed to them. Hear and understand, man. Thus are three persons in one unchangeable essence of the divinity. In the Father, the Son, in both, the Holy Ghost, and they are one and they cooperate with each other inseparably; since neither the Father works without the Son, nor the Son without the Holy Ghost, nor the Holy Ghost without them, nor the Father, nor the Son, without the Holy Ghost, who are an undivided unity. Thus is God in three persons without a beginning before the age; not yet before the beginning of the world, the assumption of flesh in the Son was accomplished, until the preordained time when the fullness of that time came when God sent the Son as his own. But also coexistent with the incarnate Son, the same God is in three persons, wishing to be thus invoked in them, since the same virginal flower of blossoming for this reason was added the person; but only the Son of God Himself put on flesh involubarily assumed. Hence these three persons are one ascending divinity. And these three persons are one ascending divinity to the kingdom. God, because He splits the integrity of the divinity and Himself in faith, as it is written: And on the third day there appeared a man coming from the camp of Saul with his clothes torn and dust on his head (11 Kings 1). This is as follows: On that day when the Catholic faith arose in the manifestation of the Holy Trinity, men sprouted in much schism, coming from the army of the deadly cohort,

perversely searching for that which it is not possible for man to know. Hence, incarnated by many persuasions of the art of high-mindedness, they pretend to ascend above it, so that they want to know more than they should know about the incomprehensible divinity. And therefore they are contrary to the garment of salvation, and to be torn for diversity, and to be disgusted for diversity of scattering; having no complete faith in the head of faith, but having no complete faith in the head of faith, and diminishing their superior among men in the mockery of schism. All of whom will be judged by God, as is contained in the following: David said to the young man who had told him: Where is the whale? He answered: I am the son of a man who was a foreigner, an Amalekite. And David said to him: Why were you not afraid to stretch out your hand to kill the Lord's anointed? And David called one of his servants and said: Go near, fall on him. And he struck him and died. And David said to him: Your blood be on your head. For your own mouth has spoken against you, saying: I have killed the Lord's anointed (ibid.). This is as follows: He who is incomprehensible to all creatures, says to the childish ignorance that is in man, namely to that childishness that exalts itself, willingly falls into what is not to be known, in which foolishness invades God, as if through rashness they announce to him: so you are well, O Lord. So that he himself answered him, which was in the beginning? And the foolishness that arose in man, having a beginning, answers as if in his knowledge, saying: I am the son of man who is a stranger, coming here from this cursed land, because the first man who fell in tasting the apple, made a journey into this exile from his homeland, of which I too am a descendant. Then God says to him: Because you are a man from a cursed land and driven from your homeland as an exile, why did you not fear with such presumption to examine what is not to be known to you, stifling your work, so that it is in no way useful in the light of hope, and touching in it the evil of murder; Because whoever rashly inquires what God did before the creation of the world, or what God will do after the last day: let him be anathemated from the portion of blessed communion, because this is not to be known, what he has put in the birth of happiness, the gravity of sins; but he will have put from happiness the salvation of good knowledge, because in obstinacy he has inquired what cannot be inquired.

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ought to. I tell you, who do these things presumptuously and cruelly by killing, you are destroying the blessed understanding of royal prophecy in yourself, which your soul should provide for itself pure knowledge, namely faithfully in that simplicity which is fitting, and believe in God. Then God commands with the zeal of his most pure justice which has no stain of iniquity, calling him by the most upright unity of the judgment of his judgments, thus saying: Make haste and crush him from his good knowledge which he had, lest he rest in any happiness of his sense; for he has done none for me, I seek him in my heart. And no spark of any eye shall fail him to see, that is, to know God. He will also rule him mightily. Then God says to him: Your bloody wickedness, by which you elevate yourself to those heights which you cannot look upon, if above your mind; which you do not justly raise against me, let that evil cast you into a low place from which you cannot lift yourself up, into the right measure of the proposition of faith; who did not want to go in the right footsteps, but in your sense you sought a great schism. For let your mouth be abandoned from the words of wisdom; since it was spoken against your salvation, you deludedly searched for the secret and incomprehensible divinity, presuming to know things that are not to be known, rashly

saying in yourself what God is, by that rashness killing your inner salvation, you did not want to cautiously believe in God, but raised your ears against him. But he who is sharp with love of my mirror, pant for these words and writes them in the conscience of his soul.

EIGHTH VISION.

SUMMARY. — Words of humility. Words of charity. Words of fear. Words of obedience. Words of faith. Words of hope. Words of chastity. Words of God's grace for the admonition of men. For that the humanity of the Savior, overshadowed by human minds, is faithfully known from the ecclesiastical. That holiness is manifested in voice. That God alone knows what they are and what they will be like as the body of Christ is perfected. That all the works of the incarnate Son of God and the gathering of the Church from the four parts of the world are in the will. That in Christ all the virtues operate fully with keen zeal and in Him they are clearly words. That the seven virtues signify the seven gifts of the Holy Ghost. These words clearly come from the words of Solomon on the same subject. Of the state and habit of the aforementioned virtues and what they signify. Of humility. Of charity. Of the fear of the Lord. Of obedience. Of faith. Of hope. Of chastity. Of the grace of God and its state and habit and what they signify. And then in the southern quarter on the aforementioned stone C I considered most intently. Such was therefore the likeness in them, all of them, like the other virtues that were mentioned above, were clothed as if with garments of silk. But all of them walked with their hair covered and without wearing any cloaks, except the first who was veiled in the manner of a woman, and was dressed in a transparent robe like crystal, and except the second who had black hair, and except the third who seemed to have a different human form. The first in garments, and the fourth and fifth, in tunics. All also had white shoes, except the third, the second, and except the fourth who was shod with crystal shoes that shone in a wonderful way. This first image was unlike any other, with a crown of thorns placed on its head, having three branches protruding higher, and adorned with the most precious stones of green and red color and in other places with berries. In its breast it had a most brilliant mirror, in which with wonderful clarity the image of the incarnate Son of God appeared. And again: I am a pillar of humble minds, and a destroyer of the proud. I began in the least and ascended to the lofty heights of heaven; Lucifer raised himself up above himself, and fell down beneath him. Whoever wants to imitate me, desiring to be my Son, if I have put my mother in me, let him touch the foundation, and gently ascend to the heights above. Why does this bird gradually increase the power of its righteous mind, because then it first seizes the highest branch of the tree to climb, it very often falls by a sudden fall. But he who wants to climb from the root, it is not so easy for him to fall, if he walks carefully. But the whole second seemed like a hyacinth of air in a deep color, namely, both its form and its tunic. And to the same tunic two belts were wonderfully woven, inestimable in gold and gems; so that on each shoulder of the same garment one belt descended down to its feet, in front and behind. And he said: I was provoked to indignation B in heaven, when Lucifer bit himself with hatred and pride. But OOO humility I would not tolerate this. Because of which he too was cast down to the ground; but having been formed as a man, OOO most noble for man's sake was born a man at the end of time. And since Lucifer wanted and tempted my garment and integrity in knowledge, the same most luminous splendor I appeared in God and in man. But now

blind and dead, brothels and harlots and it is impossible for mud to touch heaven, so much the more impossible is it for this filth to touch my will. Therefore I will make wings in other virtues for none; for with them I will cast away these useless things which Lucifer has scattered throughout the world. O virtues; where is Lucifer? He is in hell. Therefore let us all, drawing near to the true light, build the greatest and strongest towers in the provi- sions ; so that when the last day comes, we may bring forth much fruit both in spiritual and in carnal things. And when the fullness of the nations shall have entered, then we shall destroy the peoples on earth and in heaven. O most shameful Lucifer, what profited you from your sudden rashness? In your first splendor, when you were created by God, you wanted to make me crazy and wild and cast me down from heaven; but you fell into the abyss, and I remained in heaven, later descending to wander in the incarnation of the Son of God. And through me a multitude is perfected with the most faithful thousand and good arts of armed men; which of you, if you could, would long ago be pleased to be crushed by the salted ones. O humility that rises: O humility that is the most glorious queen of virtues; no one falls in the way, loves you with a pure heart, just as I also with you, a very useful and much desired defense, I seek out the smallest openings of those who worship me, and I penetrate them most sharply. But I saw the third image in the same outline as I had seen it in the first vision, of greater agility and taller stature than the other virtues, unlike the human form and with many eyes united in vision and living entirely in wisdom, and clothed, as it were, with a shadow through which indeed the eyes looked forth, and with great fear it cried out: Oh woe to sinners who do not fear God but who regard him as a deceiver. Who can be guilty or perish who does not cast away evils from himself? Therefore I fear the Lord God very, very much. Who will help me before the true God? Who will deliver me in his terrible judgment? None at all except the same just God. Him therefore will I seek, to Him will I always flee. The fourth wore a snowy band around her neck, and her hands and feet were bound with a white bandage. And he said: I cannot run according to my will along the secular path, nor through the contagions of the human will: and therefore I want to return to God the Father of all, which the devil refused, and which he did not want to obey. The fifth, which is: There is one God in three persons, of one essence, and equal glory, to be hidden; therefore, faith and trust in his name from my heart. But the sixth tunic was put on the head of the Son of man; And the cross appeared; to which she herself raised him with great devotion, and said: O pious Father, pure in sins, you have not left pious Fathers far behind; but you have lifted them up upon your shoulders. Whence also we do not perish now, having hope in you. But the seventh tunic was put on with a brighter and purer crystal; which shone in such whiteness, as water shines when the sun is poured upon it. And over his head stood a dove with wings spread out as if to fly, turned according to his face. And there appeared also as if in his belly as in a mirror a very short-legged infant; whose forehead was inscribed innocence. He also had a royal scepter in his right hand, but he had placed his left to his breast. And he said: I am free and unbound. I have touched the purest fountain, namely the sweetest and most loving. The Son of God. I parted with him, and came out of him. But I concubine the most proud devil, not prevailing to bind him except. He himself was cut off from me, because I always saw in his hand a dove another beautiful image, standing bare-headed, and manly of such a burning brightness that I could not consider it clearly, like the face of a man. There was one who had woven over both shoulders of this image a

belt of the color of reddish saffron, extending in front and behind to his feet. And he had around his neck an episcopal cloak, wonderfully adorned with gold and the most precious gems. A most white splendor had surrounded him everywhere

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so that I could nowhere but look at him from his head and down to his feet. But his arms and hands and feet were too clean for me to see. But the same splendor that had surrounded him was full of eyes on all sides, and was all living, and was always spreading here and there, like a living cloud, and now making itself wider and now narrower. And the same image cried out in a loud voice to the world: Therefore hear and understand me, because those who understand me in admonition have pain of soul; whom I also contain in the same blessedness, they would fear iniquity. And since they have not rejected me, for this reason I also want to touch them with my admonition, so that they may begin to work this way, and I speak to those who seek me in simplicity and purity of heart. And while I give pearls of goodness, admonishing and exhorting man; Thus, namely, when the understanding of man is touched by me, I am his beginning, that is, when the sense of man understands my admonition by hearing, so that also the same sense is led to the consent of my touch in his mind, then I am instilled in him. Then and there is a struggle; so that either it is perfected that the Lord wills man to be understood in this way; that the Lord wills man to be understood in this way because he groans and weeps for his sins, then if his will acquiesces to the admonition with which he is admonished, since man in his sense feels in such a way the change of his mind, how he lifts his eyes to see, and his ears to hear, and his tongue to speak, and his hands to feel, and his feet to walk according to that desire that is in his mind; if then the will has received my admonition, the night itself lifts itself up and depresses and overcomes the sense, so that the sense learns unknown in its habit. How? He changes himself, because when anyone in life covers himself, he follows the will that is above him. For he is subject to it in service; because it is inferior to it, and good in the beginning, and I warm it in the mind and attribute the work to the will for the perfection of the gift of the inspiration of the Holy Ghost. But if the will is opposed to these gifts, then these things that I have mentioned are reduced to nothing. Hence at the same time as a man can receive in the burning of the gifts in the signs of the proclamation that arises from me; then let him hasten to it, and let the will come even more quickly in good things, and perfect this work in clarity. For man has the knowledge of good and evil for this reason that he himself in all his works understands God so much better, by avoiding evil and doing good; because thus he worships God with fear, appreciating him in perfect love. How? Thus, namely, if he denies the interior evil in the exterior man, which he could do. The earthly creature is also subject to him under his power, and he works so that he understands and loves God the more, and works in him the work of his knowledge with understanding, so that he himself fears and loves the Almighty, the first creature. Hence this serves the creature of many. Hence, for these reasons, man pours out what he himself comprehends in his intellect of knowledge: it is said in his intellect of knowledge that he knows what is lovable and hateful, and what is useful and useless, and what is also hateful, and that by which he understands God that he can also do this in his faith; so that both God and his angels are pleased, sometimes I also touch a man in his mind, and I admonish him to begin to do justice and avoid evil; but he despises me, and thinks that whatever he wanted to do is possible for him,

and he sets a time for repentance for himself until that time when his body in the simplicity of his cold age consents to it, and when even because of old age he is loath to sin any more. Then I admonish him again and again to these things for good, and to resist with his mind. While he neglects me: often through many adversities as in wealth and other similar things which he suffers, he is brought to this, that he, as it were, unwillingly and against such exasperation of mind, does not take much pleasure in fulfilling those things which he had previously proposed to complete in the passage; for this reason and according to the fact that he himself had ordained in himself to do them in so much time as he pleased. If there a man receives me doubtfully, I nevertheless wish to leave him; because, although he thus receives me, yet he has not altogether despised me. Wherefore I have not labored in vain in him. For there is nothing less than weariness than touching the ulcerous wounds which are surrounded by gnawing worms in the innumerable vices, and the stench of evil rumor and infamy, and the languor of the inveterate iniquity of sins; nor will I despise but gently contract them: at that time while I begin to extract the consuming bruise of evil, that is, when you look upon and touch the holy. Wounds of the hands with the heat of the inspiration of the Holy Ghost. But often when this kind of pain becomes old and old, so that sin begins to burn maliciously in the soul of man, and when also that they become a coagulated work of this uncleanness, like a ball and a heap, rising up from the great filth of vermin and the fomentation of the mud wrapped in it, from which are born the deadly poisons of scorpions, serpents, ants and other similar poisonous vermin, and when even then they harden like a stone to such a hardness that no one thinks of breaking them, which are unbearable burdens of crimes in those men who are burdened with heavier burdens; what then is the use of these? Then indeed men, because of their unbelief, cannot trust that it is possible for this one to turn to God from his iniquity; yet because of his will he is as it were the bait of the devil. Yet I do not wish to abandon that man, but I wish to be in the midst of help and battle

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for him in the struggle, where I begin to touch the richness of that stone of prayer, since it is as if it were difficult to break him in such a great stench of horrible crimes, which are the aforementioned causes of great filth and wickedness, and which are like a corpse of rot, and the devil's bait, which he himself most certainly absorbed into his belly. How? Scripture has it of the Son of God saying: My food is to do the will of my Father (John iv), and on the contrary, the devil's food is to depress man into death, by which he inhales with such poisons, as has been foretold, those who consent to him in their will, and turn away after him. And that is the devil's desire and continuous pursuit, because many understand me about this. How? While I touch men B, that man says knowingly what is the matter with me? I do not know nor does he sigh and say: This makes me a sinner. But he feels nothing more: because he is weighed down by the mass of sins, and because the darkness of iniquity has troubled him. Then I touch his wounds again. And because he had been admonished by me before, then he understands me the better, and looking within himself again says: Woe is me, what shall I do? I know not, nor am I able to conceive what is coming upon me, because of my manifold sins. Ah! whither shall I turn, or to whom shall I hasten that he may help me, that I may cover up and destroy in repentance the most shameful crimes in me. Whence he looks again within himself with that struggle which he had before in the pursuit of sin; and with the same desire he

turns himself to true repentance, as he had before studied in sins. And because then that man thus rises up from my admonitions: that is, from the morals, the thought, for word, nor deed which he had before burned for crimes, he wills to raise up his sins to me more. Because for the strongest repentance he raises himself to me. Then I let him go as if free: so that in the aforesaid he will no longer have the grave infestation of the covetous; as my dearest children endure, whom I warn, the many blazing arrows of diabolical persuasions, because he himself does not need them at that time. For he will always grieve because of his past sins, so that even angry with himself he will do such a sharp repentance that he will consider himself unworthy to be called a man. But this victory is in the stench of the filth of those men whom I do not want to cast away, because after their sins they finally sought me. For those who do not hope for me, but accept my admonition and seek me devoutly, I am ready to do whatever they want to them; but those who reject me, despising me, are, and do not know me. For there are many men who, while they feel me present, understanding that their mind has been touched by the admonition, flee from me through the evil swallowing of sins conceived in themselves, which is swallowing in themselves by will and consent and deed. Whence they too are before God as if nothing and unappreciated; because they do not want to be aware of what they can do, touched by me. But I do not wish to be in the pollution of these sinners who do not wish to receive my admonition; nor do they wish to purify themselves by that exhortation in order to turn themselves from their sins, nor do they desire to eat that food which is the Scripture of the Gospel, with which all believers should be satisfied, nor to taste its taste according to what has been given to them; but they hasten to flee the grace of God; because they do not wish to see, hear, or think what is to be done to them when they are called by the admonition of good. They themselves flee good admonition, like a worm that enters the earth, hiding itself from all the beauty of this world. This is also done by the most wicked men, fleeing the commandments of God, and polluting themselves in the dung in which they wrap themselves up in death, when they hide themselves in order to come forth. Such are not of my concern. For I do not wish to be divided by this and by them in my pollution. How? With these, they understand that repentance punishes them in me; where I also join myself to human corruption, because I wish to purify it. But those who do not want to receive me, I cast them away from me, not wanting to be with them; because I have no part with them, because they are in the part of foolish ignorance, unwilling to understand me, and because I do not want to be in the work that pertains to the conglomeration of hardened perversity: which is to death. And those who hope for me in this way imitate the lost angel, who, while he could see God, did not want to look at him, so as to humbly acknowledge him; and therefore he suddenly fled all heavenly glory, falling into death; while he wanted to be likened to God with a similar honor. These despise me, because to be likened is a malignant work, as the illicit desires of the flesh demand in their wills. And they also neglect my will, and thus neglect his command. Hence, too often in my indignation they are permitted to do whatever they wish to the fullness of their minds; because the life of eternal happiness flees from them as if they were nothing, frequently also failing both in the prosperity of the present life and the future, because they are hard and unmovable to the happiness of the good. For I forsake the stubborn sinner, persevering in his evils: I give life to him who looks within himself and turns from his sins in fear of me with pure repentance to me. For I am a pillar of firm stability, which I never forsake him who seeks me,

because he who lays hold of me and unites himself intimately and faithfully to nothing, will never fall into perdition. But he who has me in the forgetfulness of his mind, and by pride lifts himself above me, that is, he who despises having confidence in me which is mine, and therefore despises having confidence in me which is mine, for he turns the grace of God for nothing, because I am negligent in the mockery of pride that elation in despair, not because of the gravity of the sins

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which he has committed, but because of his pride mocking me thus saying, What is the grace of God? I will kill him by casting him down, and I will not raise him up in my election; because he has died from eternal happiness. But even these men who do not have confidence that they can rise from the graver faults of their sins, thus casting off Almighty God and His grace, despairing, that is, in excessive sadness as if they cannot be saved from the enormity of their crimes, fail, cast away by Me, and bitterly fall into eternal death. Now I will also speak of My beloved children who receive Me with their affection, sense, and will, and who receive Me, with joy and with all their intention. O My flowers, who when they feel Me present suddenly rejoice in Me, and I in them are sweeter and more delightful to Me than the sweetness of the most precious stone, and than the shining precious pearls in the minds of men who embrace them with ardent desire. They themselves are also the most noble square stones to Me; because in My sight they are always lovely to Me, I constantly want to polish and purify them: so that they may be placed rightly and fittingly in the heavenly Jerusalem, because they always feast with Me in their minds with this will, and they cannot be satisfied with My justice. For as soon as they feel my touch they rush to me, like a deer to the fire. But I often leave them, so that it seems to them as if they are without help: which I make them imagine, as the outer man in them because they are puffed up by pride. Then they weep and mourn, considering that I have offended them; but I am without persecutor of their faith. I hold their attention with a strong hand: thus taking away from them the battle, nor allowing them to know what they are in hidden good souls, because there is manifold fruit in their hidden good souls, because there is manifold fruit in their vulnerable hearts in pains. By permitting frequent diabolical persuasions of inventing the burning spirit of fornication, which wound their bodies in the weakness of their fragile nature; so that it may be imagined that in this way they are so strongly imbued with the inspiration of the Holy Ghost, that moreover they become notable preachers and ardent in virtues. For they will be in trial as gold in the furnace, that is, tested in mockery and in indignation, so that they will be counted as nothing, and that very often their substance will be stripped by robbers, and through the dissension of the people in adversities they will be torn asunder by wolves. And as sheep, when scattered by a wolf, yet do not die; so are these men not dying in the death of the soul, but all the more living, purified in adversities. For this tree is irrigated as it bears fruit, it is supposed, and the waters around are withdrawn; and from it they eat its fruit, and are withdrawn. What is this? That is, a good man should not be hard, nor malicious To the justice of God, but gentle and flexible to the fourfold good, driving away evil from himself, and considering himself in the scrutiny of his works, and removing from himself the infestation of enemies who harm him. But yet before a man feels me in his thought or his intellect understands me within himself; I am the head and root of fruitfulness for him, and the strength and strength of the firm city, which is built upon a firm rock. Therefore let every faithful man hear

me saying to himself: O man, is it fitting and fitting that a rational man should have a different understanding, as an irrational man seeks after his own lust? O wretched men, who do not wish to know greatly that glory which God has given them, that they freely and as if by hereditary right will all things, that they freely and as if by hereditary right do all the evils which they desire; as if they possess this by the nature of their body, we have this by nature that honor, that we are able to do good works. God has justly established all things in his order. And who can resist him? What is this? In this kind of comparison, namely, that someone can be compared to the order of God by a similar example, or by wisdom or discretion in his things. And why is it that they do not wish to take away from themselves that efficacy which has been given to them: which they can do both well and ill? How? For when I admonish those with my touch, who then apprehend me, as soon as they feel my presence, they can bring the good work they want to fruition with my help. But those who despise me, are stripped of their strength and fall into evil. But they think of excuses for people: so that they cannot do good works, and this is why they do it because of the outward man. Now, O my most beloved children, who are sweeter to me in smell than all spices, hear me admonishing you. While you have time to do yours. O ship, once again, my most beloved children, who light up like the dawn, you must once again, most beloved, in love as the sun in its rays, hurry and hasten, my most beloved, in the way of truth, which is the light of the world, which is Jesus Christ the Son of God, who redeemed us with his blood at the end of time, so that after your passing you may be able to reach him with joy. And again I heard him who sat on the throne saying to me: Those who desire heavenly things must faithfully learn and not stubbornly examine how the Son of God, sent into the world by the Father, was born of a virgin; because human sense, weighed down by a frail and mortal body with the heaviest burden of sins, will not be able to discern the secrets of God more than the Holy Ghost has revealed to whom He wills. Wherefore, by a mystical mystery, these also are to be joined together which you see in the southern part, in the aforementioned stone wall of the true Trinity building, beyond the humanity of the Savior, who, conceived of the Holy Ghost, born of a most sweet Virgin, is the Son of the Most High, the highest pillar of holiness, namely, supporting the entire ecclesiastical building. Whose humanity appears in the ardent faith of the stones of the faithful people, working most valiantly in the goodness of the heavenly Father, after the declaration of the Trinity was made manifest; because the Trinity in one God was certified to the believing people, the incarnate Word was also believed, the true God with the Father and the Holy Ghost in the unity of the divinity in one and true God, a pillar. Which pillar is great, and overshadowed, appearing within and without the same building; because the depth of the true incarnation is great and inestimable, so of humanity, unless it is possible not to be known by faith from within, except by those who labor in the divine worship of the interior by faith and work, and to be manifested by those who labor in the interior by fame and voice. And to your sight it appears so shadowy, that you cannot know its greatness or its height; because my Son appeared among men in the mortality of the flesh, because he was about to undergo death for the people, as if overshadowed, namely, existing mortal, without any stain of sin; yet so that his true incarnation in the mystical greatness of the secrets of God, incomprehensible, and in the excellence of the divine power inestimable, exceeds all knowledge of the human intellect. But that between this column and the column of the true Trinity there is a place of length interrupted, as has been

shown above: this is that the incarnate Son of God, still truly existing with the Father and the Holy Ghost, is still hidden with the Father by his Holy Ghost, are men who will be born even to their own hunger, made members of his head through living works, as you have been wonderfully and typically taught above. Who also and what kind of people they will be in the prohibition of the coming times, that is, in the mystery of the ineffable Trinity, who will adore the same Trinity in the unity of the divinity with faithful worship: their place (as those who are yet to be born) is empty, since it is without a built wall of good works. Where, however, the foundation is laid, because they are in the presence of God, and because also the faith of their salvation which they will have already been laid stands strong: so that man may have hope and confidence in no other than God, not differing from his mercy, but trusting in him who is the strongest foundation of the faithful soul. But that this shadowy thing taken from this very building stands in that place where from above in the heavenly mysteries before God that splendid and most luminous square of the heavenly Creator designated in the greatest mystery of the two is manifested: this is that the Son of God, incarnate, suffered all injuries and worked, according to the secret will of the Father. What also that splendor designates, namely great in the signification of the mysteries of God, and of the four corners; since many of those who are born in the four parts of the world will arrive at the knowledge of Christ, and of an exceptional brightness; because no darkness can obscure the most luminous divinity, where the same secret of the heavenly and glorious majesty in great depth and mystery of the knowledge of the Creator of all who created all things is there typically opened; so that no one will come to the Creator himself for this in help, nor will anyone, remaining in this, even the highest creator. Whence in him another splendor creating his word. Wherefore in it another splendor veiling the saltery in the high purple most lucid mystery of the incarnation of the Son of God is the demonstration of the mystery of the incarnation of the Son of God; since in the secret of the highest God, namely the virgin Mary, is declared, who bore in her womb the Son of the heavenly and most high Father, who shed his purple blood shining with the most clear light of salvation, according to which in this secret vision the incarnation of the same Son shows you with mystical overshadowing. But that in the aforesaid column from the bottom to the top of it there is an ascent in the manner of a ladder: this is that in the incarnate Son of God all the virtues were fully at work, who left in himself the traces of salvation, so that as much as the step in which the faithful are great may find in him a step competently for themselves; in which they may set foot on the ascent of virtues, so that they may reach the best places where virtues are to be worked. In what way? In the best places of good hearts the virtues are gathered for their most holy work: there are four in the chosen men. Wherefore let them also perfect, an example of perfection to all the faithful who are occupied with the law of God; that they may receive themselves from good to better, knowing the manifestation of the true incarnation, where the Son of God was truly demonstrated in the flesh, in which the most faithful ascent to the heavenly realms is found. Wherefore also you see all the powers of God descending and ascending, laden with stones, going to their work here; because in the Only-Begotten of God the most luminous powers descend as it were through his humanity, and as it were through his divinity they tend upwards. They also descend through him to the feet of faithful men; who, abandoning their will with a good heart, render themselves flexible to right works, as a workman stoops to lift a stone which he may carry to the

building. In him also they ascend upwards, which heavenly things they offer, as they offer to men perfected to God with thanksgiving, as the body of Christ in his faithful members is most quickly perfected. Wherefore also they carry as stones to one another; who are winged and luminous works, which with themselves men work for their protection, because from the torch of the human mind it raises, having also a shining splendor, by which it shines before God;

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because it cannot be blocked and hidden, which flows from the fountain of eternal life. For as the fountain should not be in a hidden place, but in the manifest that every man who thirsts may come to it and draw and drink, so the Son of God is not blocking nor hidden to his chosen ones, but manifest preparing himself for the reward of works, that he may manifest them with just remuneration, which is for that he may manifest them in perfection from men. That is a faithful man walking in faith to God which ratque his mercy, and it will be given to him. From it does not flow to men only knowing him nor wanting to come to him; but they must approach him, if they desire to draw his water, so man does. He approaches God through the law established for him by Him, and he will find Him, and He will be given the food of life and the water of salvation, so that he will no longer suffer hunger or thirst. Hence the aforementioned virtues have the same intense desire to perfect; since they most diligently, like torrents of water, flow to the divine work, in order that the members more resplendent than the sun of Christ may be joined to their head in most nobly perfect acquisitions. For which reason, as you have heard, they are called strong workers of God, because they always engage in the good works of faithful men. But what you see among these virtues especially seven, which you are permitted to consider: this is that among these seven most outstanding virtues, because in the overshadowing of the Holy Ghost the most glorious Virgin conceived the Son of God without sin, namely in the sanctification of the holy virtues, which were openly manifested in the same Only-Begotten Son of God; as if in their form illuminating the hearts of the faithful, and as if in their habit expanding themselves in the unity of faith, as Isaiah my servant testifies, saying: There shall come forth a rod out of the root of Jesse, and a flower shall grow out of his root, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety, and the spirit of the fear of the Lord shall fill him (Isa. xi). This is such: The Virgin Mary came forth from the straits of centuries of oppression into the sweetness of honest morals, as someone comes forth from the house in which he was confined, who does not elevate the house above himself, but walks in a straight path before him, and as one moderates himself above the winepresses, not exalting himself above the winepresses, but moderates himself descending into his place. And why a rod? Because it is not thorny in morals, that is, not joined to carnal desire, it sprang from the root of Jesse, that is, from him who illumines the foundations of the precesses. Whence also from its root the sweetest odor should ascend, which was the entire purity of the virgin, willing to the highest peak, the Holy Ghost watering it so that from it a tender flower was born. How? As a flower is born in a field unsown with seed; so the heavenly bread rose in it without the root of male intercourse, and without any human burden, but only born in the sweetness of divinity, not touched by any indignation of sin, coming, the tortuous serpent not knowing, nor touching him more closely. Whence also that flower secretly deceived him; so that it ascended upward, and cruelly supports the

human race in sin to it, which that serpent had later deceitfully deceived, and had dragged down to perdition. And since this flower was the Son of God, the divine spirit of eternity. How? When humility was exalted in the ascent of that flower; where in irrigation it was prostrated, wisdom wanted its due, the second woman submitting herself to the service of God, while she recognized herself as small, in humility confessing her God; The Holy Ghost rested ardently in him: in whom the chosen charity lay hidden, which saved the lost people, wiping away the crimes and wickedness of men. For the fullness of time was in him; because the living light shone in him, in which the harmful apple withered away in the wicked who followed him, while the medicine of the dead arose in him, which raised that banner which overcame and crushed death. For holiness in him did not lack any possibility, conceived in himself without any mixture of sin, as in the multiplication of the crimes of men. But also when that flower gave; by working and teaching all the inspiration of justice; now the fruit itself the Son of God clothed in flesh, openly demonstrated in his work, which previously the Holy Ghost had moved mystically and as it were in secret, by his inspiration. Which Holy Ghost is designated to rest sevenfold upon that flower; because when God created all things by his Word in the Holy Ghost, on the seventh day he rested from all his work. But also the same gifts are doubled in their signification; because the body and soul, joined together in a double love through the anointing of the Holy Ghost, must work together in a double love, with the fear of the Lord alone placed; because he, as it were in trembling, venerating charity, is designated to be adored one above all. Hence also the Spirit of the Lord rules over the root and branches proceed, because he is God from whom all good things come, and through whom the Spirit of the Lord rested upon the flower itself; because the Spirit of the Lord rested upon the flower itself; the spirit of wisdom also remained upon it, because through his Word he created, wisdom was diffused in it; because the same Word incarnate wisdom. But that incarnate appeared visible, because the Word which was before all creatures in the heart of the Father by whom all things were made, and without whom it was made esteemed, that is: for the flower itself under time, namely, friends in humanity, good understanding to men, producing by its testimonies. What is this? You know. — From the flower the vision of the virgins is fittingly adjoined; because since man was to be from God in wisdom, he was to be understood worthily of his creatures without any doubt. But after the birth, the aforementioned virginal flower producing in the flesh, the same flower was to be understood as God and man, but not without admiration. And that intellect, previously invisible, was seen visible in the flower: when the flower itself produced this intelligible cause, namely, that man wisely understands God in his deeds. How? Wisdom is the origin of good works, when man wisely venerates his God. To which the intellect adheres, since it is extended to others, so that the good odor and sweet taste of that flower's intellect shining from it under it. In the virgin also man, having intellect, was described as seeking to be liberated by counsel. In her, the spirit of honesty and fortitude was above in time, so that her Word was incarnated, in time completing all her works according to the will of the Father, and offending obedience by herself, so that it shone from her to men, so that they would learn to imitate her in their deeds. And while he thus appeared in the most mighty power, rising entirely from his divinity: strength hid itself in himself, so that he might fight the devil the more strongly, the more secretly he had hidden himself from him by counsel. Why not? He adheres to counsel aptly with strength; since the counsel of God through the

strength of his Son the kingdom of the devil offends, against the unbelief of God, the most strong learned by him, the man who was predicted in the death of fidelity that is faith, because there is great strength in man that through counsel the creator is not seen in the body, namely. What is this? Counsel by the strength joined to itself pierces the hardness of stony hearts, which have been hardened in the habit of wicked manners, passing through such an unseemly hardness that carnal work is set aside, and the work of God is most aptly perfected. Wherefore also in the aforesaid flower strength is accompanied by knowledge, since men through the strength of God arrive at the knowledge of Him so that they may know Him. Hence it is that both the spirit of knowledge and piety had rest in him also through the sweetness of heaven, since he himself sympathized with the knowledge of wretched men; hope also existing through which one enters into salvation, when as the great knowledge of the world thereby abated his death in great piety. What is this? The piety of knowledge is rightly adjoined, because the Son of God admits knowledge in great piety, because the Son alone born of a virgin transfused among the peoples the germ of heavenly virtue; so that they may follow the company of angels that they may follow the company, because this virtue arose in divine piety: so that in the rod going forth from Jesus, the virtues of this flower, but the budding counsel of the gods of the serpent, so that in that divine brightness our humanity by that rod raised that knowledge through piety in the holiness of salvation. How? The Holy Ghost inspires the knowledge adhering to it to the strength that becomes the devil; when God is most lovingly acknowledged by faithful men in ardent desires, and is most longingly embraced by the intimate touch of the faithful soul. But also in the virgin flower the fear of the Lord follows piety; because piety in it acquires for faithful men the fear of the Lord, to fulfill His commandments. Whence the fear of the Lord filled that same flower; because he had such a fullness of virtues in himself, that in him no empty speech was found, where either mortality, pride, or the delight of honor, but it is transgressed, could have found them; but he was entirely full of the fear of the Lord: not that which is returned, as the first Lord of the flower and Adam that which is returned, but man to such a holy one in all his work, giving him worthy obedience. Therefore also the fear of the Lord has the beginning of all righteousness; because he is the beginning of tears and the beginning of prayer of virtues, as the seventh day of rest shows the completion and rise of creatures. How? Fear shakes and moves trembling, which is the root of germination so that fruitful virtues may proceed. Whence also this flower is full of the fear of the Lord; because all the germs of good works adhere to him, since he is their matter; With the same flower sprouting the greenness of which virtues, with their fruit, he commands and surpasses in piety all good things, so that among the trees my beloved knows himself as a son to the saints and surpasses in piety the son of the serpent. But whence the son to the saints and surpasses in piety the son of the serpent, the sweetest lover is such: The sweetest lover is such; What the faithful soul apprehends, desiring to crown her integrity with His most sweet embrace, leaving the carnal husband, and uniting herself to Christ, loving Him with the most heartfelt bond and looking at Him faithfully in the mirror, is the most beautiful fruit of the fruitful tree, that is, the Son of the Virgin coming forth from virginal whiteness, like an apple from fruitful blossoms, offering food for refreshment to the hungry, and juice for sweetness to the thirsty, and in this way commanding the wild trees, that is, the Son of men who are conceived in sins and live in them, not bearing such fruit as He brought, because from God others stood full

fruit, nor fruit from Himself through infirmities, but from Himself. How? He Himself through the beloved Son of God appearing among the sons of men, who through His servant flourished and bore fruit, was filled, because He was born entirely holy from God, coming forth from a virgin. And why beloved? Because he himself

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concules, which the faithful soul has obstructed in its heavenly progress. Hence the holy soul is called in the most exacting judgment in the nuncipate: because through the faith of love, the nuncipate is severed: and in the great struggle of carnal pleasures, having previously benevolently rejected herself towards him and in the ardor of tearful desire, she clings to him, as a woman to a husband to whom she has associated him with the joy of her will. And therefore when at the beginning of preserving chastity she begins to sigh towards him, she says to herself: I want to prostrate carnal pleasure and unite myself to him under whose shade of love I sit, under which in the ardor of his burning desire he has overshadowed me from the opposite fire. How? While having an inebriated interest in his love, I press the subject into the fiery love of the flesh with the consent of my soul. And for this reason its sweetest fruit which I tasted in my soul sighing after God, is sweeter to me in it than all the sweetness of the flesh which I felt in my desire for it. And why is it sweetest? Since he himself was born of a virgin, he has the sweetest taste, and the strongest ointment dripping as if he were embalming: which is the resurrection to life in which the dead are raised, lest he contain the greatest in his incarnation, which is most full of holiness and sweetness in all that is born of fiery ignition, the most robust sprout which, shining from the star of the sea, always fights against the most savage darts of the devil, and fights with all the filth of filthiness, rejoice in heavenly harmony, in the hope of the company of angels. Since the Holy Ghost symphonizes in the tabernacle of virginity; since she herself always ruminates on the Word of God, how she can embrace Christ with all devotion, burning in his love, forgetting that in the lust of the flesh she is fragile in man in the ardor of fire, adhering to one man whom sin has never touched, to whom she is always joined in every lust of the flesh, always flourishing in him in the joy of royal nuptials. Now, however, that the similarity in the aforementioned virtues that have been demonstrated to you above, as if they were garments, induce in earnest: this is, she prepares a piano in her orders, also how the other virtues induce softness in God, that is, gentleness of devotion in the regard of holy souls, having in words the hardness of vices. But that some walk with their heads covered with white crimes and without wearing robes: this is because they do not have the bond of the union of corrupt morals in the members of faithful men in the union of the whiteness of innocence, and that they are also not surrounded by secular pursuits, completely fleeing the vicissitudes of vices. But the first is veiled in the feminine manner, and therefore is dressed as if in a transparent robe, like crystal, because she carries the bond of subjection humbly cast down to God, inciting with divine solicitude all exaltation of the devil, and a pious priest, and most pure without all dust of sin, in the most lucid purity of heart, because priests who are humble and pure and pure should be high priests. But the second has black hair, clearly showing that in her head Christ wipes away the blackness of sins in men. But the third seems unlike the human form; because her ministry is to so shake man that he is terrified and terrified of God's judgment. Hence she lacks the appearance of a man, because often putting God aside in honor, she

forgets his fear, which she herself resorts to doing altogether. The first, fourth, and fifth also have the white innocence that Adam lost by transgressing the pious commandment, but afterwards she recovers in the whitest lily of subjection to God for salvation, because God was like the brightest star of human blessing, except the third, who did not appear according to the appearance of a man; since they are the most beautiful work in men who reduce the desires of the flesh in themselves to nothing, after the example of their Savior, who is the most splendid splendor; one not pretending to be a dear man, because it has no regard for any audacity, always solicitous and not negligent as a man who often forgets himself through stubbornness, herself being the dispenser of just admonition so that every faithful person may look with song at the judgment of God, and except the fourth which is shod with crystal sandals that shine in nothing; since she, constraining herself in her will, continues the most luminous path of Christ, thus suffocating even death in herself by the fiery ardor of the Holy Ghost. But as to which virtues there is dissimilarity: this is that all the universes have indignity, yet they work diverse works in men. Because of which first the first image pretends humility: which has the heart and earth of God in its power God who has heaven and earth in its power did not disdain to send his Son to the earth. Whence also to wear a golden crown placed on her head, having three higher extant ratios; because she herself, surpassing and sweetly preceding the other virtues, is crowned with a golden crown, namely, by the most precious and most resplendent incarnation of the Savior, who adorned it as if on the head, that is, in this mystery when he was incarnate. Which exists triangular; because the Trinity is in unity and unity in the Trinity, namely the Son in the Father and the Holy Ghost, one and true God, excelling all in the height of divinity. And with the most precious stones of a more brilliant and red color and white beads of much more resplendent brilliance: because the humanity of the Savior will fall

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She tends to the highest and deepest goodness of her work, which the same Son of God worked in that greenness with the power already in her right hand, is on the cross, saving man, and in the most brilliant whiteness of her resurrection and ascension, with all the other things the Church of light and ascension, as that thing is illuminated and adorned on which precious stones are placed. But that she has in her breast a most luminous mirror, in which the image of the incarnate Son of God appears with wonderful clarity: this is that in the humility which is in the heart of the consecrated temple, in the most blessed and most splendid knowledge piously and humbly and splendidly firmly which the Only Begotten of God himself shone forth, in all his works which he bodily performed, in which he manifested himself to the world in brief. Whence also she herself in a more illustrious part seals the hearts of the elect faithful, placing her tribunal in them, namely ruling and directing all their acts; because she shows the most solidity as also in the above-mentioned maternal admonition aua. But the second designates charity; For after that humility by which the Son of God deigned to be incarnated, the true and most ardent lamp was also shown, by which he would send his Only-Begotten love to be incarnated. Which whole appears as a hyacinth of air in a deep color, namely, the fifth form of his tunic; because the incarnate Son of God through the humanity which he illuminated faithful and heavenly men, as that thing is illuminated by hyacinth to whom it is imposed, so also kindling them with charity; so that they may faithfully assist every man in need: just as this virtue is clothed with the tunic of the sweetness of God, having this duty that it may

shine in devotion, act and use to all men on the right earth. For which reason also to the same tunic two belts are wonderfully woven in an inestimable manner, adorned with gold and gems; which are in the sweetness of God the twin commandments of charity, namely, good and special will as if gold and righteous works as if most brilliant gems, by the wonderful gift of the supreme giver of the structure. So that their two shoulders of the same image shine one belt all the way to the feet of God himself before the goal; because the same commandments carry with much solicitude, whether, namely, the neighbor as on the right shoulder, and the other in the neighbor God on the shoulder I am God, as it is written: Thou shalt love thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself (Matt. xxiii). This is such: Thus thou oughtest to love the Lord thy God, who is thy Lord, namely, with this honor by which he domineers over all creatures, and thy God because he himself hath no beginning, but is the creator of all things, so that for the love of him in thy heart thou first overcomest and prostratest the flesh of thy body, which is very hard for thee, because first thou wilt depart from it; then afterwards thy spirit will reign in thee, and then thou wilt understand God in thy soul so that thou shalt keep his commandments knowingly, and not fulfill them with slothful work. Thy are subject to God; Since this first victory was made in your body, so that you may then comprehend in your mind: which is to you as it were a firm bulwark against the snares of your little ones, so over the strength of your enemies, which your mind must contain all these things, confirming and consolidating in itself all that you do. You shall do all this with your whole heart, with your whole soul, and with all your strength in your mind, so that nothing may fail you in your faith, so that you do not consent to anything that is repugnant to God, dividing yourself into others; but that you may gather yourself to the sweetness of his love, loving yourself also. How? If you love God, you love your salvation. And as you then love yourself in all these things, so you will love your neighbor, because every faithful man is your neighbor, existing in the Christian name and in the faith: so that you may rejoice in his righteous prosperity and heavenly salvation so that he may be faithfully preserved in the faith, as you also may rejoice in your salvation. Therefore let this double work of charity be in man, descending even to his feet, that is, to the end of consumption; before him, namely appearing in the law of God; and behind, namely in the assistance of man, that is, as man also thus love the division of life, as also love declares above in his words. The third of his own designates signifies the fear of the Lord, who after this love which God the Lord manifested, when he willed to undergo death for them, rose in the minds of the faithful, so that they might understand the heavenly precepts more fully and fulfill them more perfectly than before. Which you now see in the same scheme as you saw it in the former vision; since the unchangeable God is to be held with similar and not dissimilar honor and reverence in every creature and his making, as was also declared to you above. He is also of greater and longer stature than the other powers, and unlike human form; because he himself more than the rest brings anguish and trembling upon men, so that considering the greatness of his supreme majesty and another, they are terrified; since God is to be feared by all men with great veneration, because they were created for him and not from on high. Wherefore also the special virtue of man has no fall, because the contradiction also whereby he resists God in evil deeds, as said above, whereby he resists God in evil deeds in fear, his knowledge of God, and going on the most straight paths of his will. Therefore he has many eyes in himself on every side, living entirely

in wisdom; because through the eyes of a good understanding, he looks around himself everywhere, beholding God in all his wonderful works, so that in his good works he may have a straight path, and

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in evil ones he may flee the confusion of the devil by the knowledge of God; all in such a way shining in wisdom, because all the things of death that harm the spirit are contained, building a house for himself in life with death. He is also clothed as it were with a shady garment, through which the very eyes look forward; because he is surrounded by a most strong constriction, breaking the desires of the flesh in men, and looking through the same abstinence into the light of life, in which man wonderfully shines in happiness. And he trembles before me with great fear; because it places anguish and trembling in the hearts of fiery men, so that they always have the whirlwind and fragility of their flesh in fear, lest they fall into sins, and lest they place their wavering in themselves or in other men, but in Him who reigns forever, as she herself, as was seen above, shows in her complaint. But the fourth declares obedience; because after that fear, which is shown to me in reverence, she fittingly carries around the bond of commandments; because she makes the minds of men most white, who by the subjection of their will abandon and adhere to the innocent Lamb, namely, my Son. And she has her hands and feet bound with a white bond; because she is bound to the work of Christ and to the life of truth in the whiteness of true faith, not doing or going according to herself, but according to the voice of the presiding God, as she also demonstrates in her aforementioned words. But the fifth designates faith; because after the obedience with which the people obey my precepts in hearing, let them also be credulous in faith, faithfully fulfilling in deed that which they have skillfully perceived in admonition. And this has a red collar around its neck; because faithfully persevering in fortitude followed everywhere, it is decorated with martyrdom of blood, placing its guile not in its own fallacious vices, but in God, according as it itself, signifies above, declares. The sixth, itself, signifies above, declares. The sixth, in God, rises to life; which it does not have afterwards, but in the heavenly realms until the time of perpetuity, it rewarded as an hireling for his reward, and as a child for the inheritance due to him. Whence also then it is clothed with a pale color; because the waves of its work are as it were surrounded in pallor; since it has not yet been rewarded in the present, but for which it always sighs in the future, it awaits this future with much labor. But that the cross of the passion of my Son, who was crucified, appears before her in the air, to which she raises her eyes and hands with much devotion: this is what prepares for the martyrdom of my Only-Begotten Son, with heavenly desire as if in the air, many waves in the minds of the faithful; so that she raises to him the inner sight of faith and most clear, as she shows in her humble and sincere prayer. But wisdom seeks chastity; because after men have fully placed their hope in God, she creates in them a perfect work. So that, they begin, the work with carnal desires. So that, with chastity, which in the flower of the most acute flesh feels the winging; as a young girl, namely, feels the ardor of concupiscence, yet unwilling to look at a man. Thus chastity casts away all filth in the most beautiful desires: panting for her sweetest lover, who is the most noble and loving odor of all good things, in the sins of anointed virtues, the constancy of virtue to be seen by her lovers in fear and beauty of life. Wherefore she herself is clothed with a robe of clearer and purer crystal, which shines in such whiteness as water shines when the sun is

poured upon it; because she, most lucid in her simple intention and most pure and deep in all the dust of burning lust, is surrounded by the garment of innocence shining in the clearest whiteness of the fountain of living water, but is most splendidly solar as if to fly over her head, expanding. But as if to fly over others, the dove stands, turned according to his face: she is strengthened by the expansion and swelling of her wings, that is, by the protection of the Holy Ghost, who makes her fly through the succession of diabolical snares, when, directing herself through the fiery love of holy inspiration, she looks there, where chastity reveals the face of her sweetness. Because of which there also appears in her womb, as in a mirror, a most white infant, on whose forehead innocence is inscribed; because in the bowels of this most pure and most evident virtue, there is an inviolable and most beautiful and most certain integrity, having a crude form because of the integrity of simple infancy, like the fringe, that is, its knowledge does not argue, like the fringe, that is, its knowledge does not argue innocence. And that in the right hand is the royal scepter that, placing in the right hand to its breast: that is, in the right hand of salvation through the Son of God, the King of all, life was manifested in chastity, the left hand of lust, through a human champion confounding and to the hearts of those who love him through a human champion. How? Because it does not want to give up any freedom to lust; but as a bird of prey snatches a putrid corpse, it constricts it and reduces it to nothing, so it casts away and completely crushes lust itself, which stinks before God, so that it cannot even breathe under it, according to what this virtue also manifests above in its words. But that at the top of the aforementioned shadowed column you see a high and most beautiful image; this is that his and most excellent piety of the Almighty, in the very incarnation of the Savior, namely the most splendid power of the grace of God, was manifested, that men should do penance, that through it they may be forgiven of the wickedness they have committed. Which stands bareheaded;

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because to all who seek it the dignity of the A bris of their faithful is opened by the grace of God and his glory; having curly and almost black hair, because the Only Begotten of God under the tortuous and entangled in the blackness of its unbelief of the Jewish people, put on humanity without the stain of sin in virginal flesh. And he has a manly face of such burning brightness, that you cannot consider it clearly, as the face of a man; because in the grace of God in the powerful power of the Almighty, the Lord of life appeared in life, so burning in the most brilliant divinity that it surpasses all sight, both lower and outer, of man, while he is still weighed down by bodily heaviness, and not so open in his secrets appearing as if he were naked to the judgment of men, but hidden; because the judgments of God are hidden under grace. At one time he is clothed with a purple and almost black tunic; this is that God, burning with love, inclines himself to man towards the blackness of God. How? So that it warns them to salvation by lifting them from the mud, to the spectacle of sin by the light of repentance, because the king, by difficult in penance, leads sinners to life. To whom also over each shoulder of the same image a single belt of the color of reddish saffron, extending before and behind even to his feet, is woven; because the grace of God, bending himself to faithful men, in his strength and piety lifts them up to the heavenly realms how? This is: by these two journeys of the belts, namely, touching the anxiety of the fragile flesh sweating in the bloody struggle, and the power of the strength of the soul in the body warming

up and drawing them in the red and yellow splendor of the humanity and divinity of the Son of God, namely, the most serene alone to the love of the higher, so that he himself is touched by the integrity of grace; namely, before himself to the manly virtues himself to the mortification of vices, insofar as he is manly consumed by honor and delight, insofar as in them he has an desirable and delightful texture. But that now he has a neck with the most precious palliums to marvel at: this is that Christ the Son of God has the office of the high priest, but that he gives the power of wisdom and knowledge from his imitators in their members to his faithful through the grace of God and his brightness. Whence also the most white splendor of God surrounds her everywhere, so that nowhere except from the head, namely from the bottom down to her feet, can you look at her; For the most serene brightness of the mercy of the Almighty is surrounded by His grace, which in the mystery of the divinity in the past ages, before the humanity of the Savior invisible and less grace Latin, is only from the incarnation of the same Savior until the last of His members who will be about the end of the world as much as is possible for human understanding is more clearly declared in His manifested works. But His arms and hands and feet are overshadowed for you to see; because to men, not burdened with a body to know fully. But that splendor which surrounds it is joined to the eyes of the divine mercy of the grace of God, because joined to the divine mercy of the grace of God many mercies of the eyes, many of His merciful desire to follow God, and is all-living, in the consolation and salvation of their souls in no way preparing for them destruction but life. And it spreads itself here and there as clouds are wont to spread; because it precedes the righteous that they may take care not to fall, and follows sinners that they may repent and rise again, manifesting itself to all who seek it with a heavenly gift, so that it sometimes makes itself wider and sometimes narrower; because in the miseries and lamenting hearts of the faithful, it sometimes exuberates with much fruitfulness, sometimes even contracting itself in the wicked and hard minds of sinners, because of their ardor. For which reason it also precedes and follows, touches and warns men, as has been foretold; so that those who desire to be the children of God may joyfully receive its words and embrace them, just as the same virtues and abiding embraces, just as the same lower ones in their higher exhortation address the children of God. Which here in the burning ears of my mirror to these words before, and write them in the conscience of his soul.

NINTH VISION.

SUMMARY. – Words of wisdom. Words of fortitude. Words of holiness which was three-handed. Words of right-handed construction arose. That the Church, enlightened by the Son of the humanity of the Son of God, is demonstrated by the inner and outer knowledge of men. That the Church transmits all her adornment to her spouse. That the heart of man cannot persecute divine wisdom in ecclesiastical work. That concerning the Church in the knowledge of God, the proclamation is still a concealment, and the skillful industry of the doctors does not cease to hasten to the perfection of the Church. That the Church is impregnably surrounded by the seven gifts of the Holy Ghost. That the ecclesiastical doctors, flying with apostolic doctrine, strengthen the Church with their unanimous action. That the doctors of the Church, with great zeal for the light of truth, went before them in the way of the Bride of God with great solicitude for piety, namely, the Apostolic men, having one tenor, followed them with great solicitude for the Bride of God. Words of Solomon

on the same subject. A parable on the same subject. That those who live carnally attend to the power of God through knowledge. You who enter and leave the Church in many ways diverge. Of the Estimates and the hidden divine judgments upon them. Words to the Father Apostle on the same subject. That the dignity of government is good for the benefit

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of the times, arranged by God so that through it they may live to fear the Goddess, whom he who resists resists God. Of Simony, who repents or who does not repent. That God gave the gifts of the Holy Ghost to the new bride for defense and adornment. Of wisdom and of her state and habit and what it signifies. Of the state of justice, fortitude, holiness. Of justice. Of fortitude. Of holiness. After this I saw beyond the aforesaid pillar of the humanity of the Savior, a tower of the most brilliant splendor, so placed on the aforesaid stone wall of the southern part of the building previously seen, that it could be seen both inside and outside the building itself, of a width indeed everywhere in the inner part of its circumference of five cubits, but of such a height that I could not discern it. But between that tower and the pillar of the humanity of the Savior, only the foundation had been laid, the wall not yet built on top, but only a broken and empty place appeared; It was one cubit long, as was also shown above. And this tower had not yet been fully built, but with great skill and speed, through many works of constant construction, it was built on a high pedestal around it, seven small pedestals, built with wonderful strength, but from the inner part of the aforesaid building he sees as it were a ladder up to the top on its steps a multitude of men standing in fiery robes and high garments, who were of a similar design but of greater stature and splendor, gazing at the tower itself with great diligence. He weighs seven towers gazing at it with great diligence. He sees the world and men who are procreated from the seed of Adam within the aforesaid luminous wall, speculating about the knowledge of the building itself, and was approached running, from which many of them passed through the same building between the tower of the precepts of God's will and the pillar of the divinity of his word: they passed through the aforesaid wall of specular knowledge entering and exiting, as a cloud is spread here and there. But those who entered the building itself were clothed in the whitest of garments. Some of them, rejoicing with great joy at the sweetness and softness of that garment, retained it; while others, as it were, saddened by its heaviness and difficulty, wanted to take it off. This power, which I had long heard called the knowledge of God, often restrained them kindly, saying to each of them: Consider and keep the garment with which you are clothed. And I saw that some of them, chastised by words, although that garment seemed difficult to them, nevertheless retained it with much sweat; but some, mocking those words, furiously threw off the garment itself and threw it away; returning to the world from which they had come and examining many things, they learned many worldly vanities with reluctance. Some of them finally returned to the building itself, took the garment which they had thrown away and put it on again, while others did not wish to return and remained ignominiously stripped of it in the world. And I saw that some very dirty and black people, as if aroused by madness, coming from the north, rushed into the building itself, and in a bacchanalian way invaded the aforementioned tower, hissing at it like snakes. Of whom some, ceasing from this folly, were made clean; others persisting in their same wickedness and filth. But also within the same building I saw towards the same tower as it were seven white marble columns, turned into a

wonderful roundness, standing, seven cubits high, and at their summit having a as it were iron and round floor, decently raised a little in height upwards; and at the summit of that same floor I saw as it were a most beautiful image standing, and looking at men in the world; whose head shone like lightning with such brilliance that I could not consider it fully. And his hands were bowed to his chest at the back, his feet hidden from my view on the same floor. But he wore a circle in the form of a crown, very resplendent with splendor; because from the chest down to the feet a single belt descending, of the most precious, jeweled ear adorned with green, namely white and robes. And he cried out to men who in the world would come to your aid, if green, why does he not come? When you begin the way of God, run, would you be willing to come? When you begin, obstacles are there. But you receive the fan of the inspiration of the Holy Ghost, and drive them away from you more quickly. You must run, and from God you must also hope for help. Present yourselves to the service of God without pretense, and you will be strengthened by his hand. But on the floor of that building I saw three other images; one of which was leaning against the aforementioned columns, and the other two stood collaterally to themselves, all directing themselves to the column of the humanity of the Savior, and to the aforementioned tower. But the one that was leaning against the pillars itself appeared to be so wide that the width of five men standing by it could be noted, but so tall that I could not perfectly distinguish its length, so that it could see through the whole building. Also having a large head and bright eyes, it looked very keenly into the sky, being all white and translucent like the most serene cloud. But I did not see any other form of man in it. And throughout the whole building it cried out to all the other powers, saying: All of you must rise up vigorously, because Lucifer is spreading his darkness throughout the whole world. The building towers and counterattacks them with heavenly attacks and attacks, the elect of God. Who, as in the beginning he wanted and tempted most in his brightness, so also now he wants and tempts most in his

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darkness. For he expands his malice and wickedness by blowing and scattering, and he does not want to cease from this. Against this, we heavenly soldiers are placed to overcome him in his malice and wickedness, otherwise men will not be able to be saved in the world from his attack. And as he himself in his first rise tried to resist the divinity, so also his imitator Antichrist in the last time will try to resist the incarnation of the Lord. Lucifer fell at the beginning of time, and Antichrist will fall at the end of them. Then who the true God is will be known, and who he is who has fallen will be seen. But as Lucifer had followers demons, who followed him from the height of heaven into the land of damnation, so he still has perdition. But we virtues are placed against the arbutus and his exsufflations which he emits to be reduced to the absolute through us in the souls of the just, so that he does not appear confused on every side. Whence and but to be manifested, because he is just in all. The first of those who stood before this image as collaterals, seemed to be armed, namely, wearing a helmet, a breastplate, boots, and iron gloves, holding also a drawn sword in his right hand, and a spear in his left. And trampling under his feet a monstrous dragon: he struck its mouth with the iron of the spear, so that it vomited the most unclean foam. But also the sword which he held vibrated strongly as if to strike. And he said: Most powerful God, who can resist and resist you? This cannot be done by the ancient serpent, that dragon devil. Wherefore, with your

help, I also want to resist him, so that no weak, neither cast down, nor strong nor weak, neither prince nor abject, neither noble nor ignoble, nor living nor naked, may prevail. I am the most powerful warrior, both in battle and in battle, making all weapons fit for battle, most invincible, in which I am the most active battle, since by Him I can rise up among the devils. Whence I will always be the surest refuge for the frailty of men, giving to their softness a sword to defend themselves. O most merciful and pious God, help the contrite of heart. The other image appeared three-headed, so that the head appeared in its natural place, and on each of its shoulders, while the other two were slightly superior in the middle. But both the middle itself and that which was on its right side radiated with such brilliance that their brightness dazzled my sight. So that I was not able to perfectly consider whether they had a male or female form, but that which appeared on the left side was somewhat obscure and, as is customary with women, covered with a white veil. Then that image had been brought out of white silk, and a white veil around it. And in its breast a great splendor shone like the dawn. But in its right hand it held a naked sword, which it applied to its breast and to the cross with great devotion. And I saw on the forehead of the middle head written, holiness, and on the forehead of the right, the root of good, and on the forehead of the left, not sparing itself. And the middle one, looking at the other two, said: First of all, I was born in holy humility, as a child is born in its mother. I was also educated and strengthened by her, as a child is brought up to strength by a nurse. My mother's humility conquers and overcomes all contrary things, which are even intolerable to others. And the head that was on its right, looking at the main head, said: I am rooted in the first rising on the mountain of the lofty tulmin, which is God. I cling to your bowels. But as for that which stood on its left, even to my main head itself, I am so rigid and inflexible that I can so hardly overcome myself, oh holiness, with your help? because without me you will not be able to stand, if I flee. Ali al al good to the negligent, because I must nevertheless uproot the most restless thorn, which by pricking me tries to push me into perdition, if I do not pluck it out before it is completely fixed in me, and before it is nestled in me as in a putrid corpse. O holiness, that I may freely persevere in you, I wish to avoid the most rapacious snare of the devil, and to break it in the true God. And again he who sat on the throne as above, manifested these things to me, saying: Incarnate Son of God, the calling of a new people through his teaching in the Holy Ghost raised up to salvation, rising up with the strengthening of the strong against the inhumanity of man, the blessed fortress of virtues against the inhumanity of enemies, no god, looking at men, is able, unless helped by the grace of God, unless he himself, the inexpendable God, can be uprooted or destroyed as God. Whence also the tower which you see beyond the aforesaid pillar of the humanity of the Savior, the Church: which the Son by the Incarnation would have set before it, the Church: which arose by the good work of the Hymn, in the strength and height of heavenly acts, as a most fortified tower to resist the iniquity opposed to the devil. Wherefore it is of the most lucid splendor, so set upon the aforesaid stone wall of the south side of the building itself, that it may be seen both within and without the building itself; because illuminated by the most serene light of the humanity of the Son of God, it has living stones, thus heated by the heat of the Holy Ghost, in the divine work, so that both the inner knowledge of the heavenly Scriptures and the outer foolishness of worldly things may be clearly demonstrated to believers and unbelievers in that building which the Father, speaking, works through his Anointed

Ones. And indeed, everywhere in the inner part of its circle, it is of five trumpets, since it is adorned with the breadth of the innermost inspection and the intention of the entire continuous meditation through its five senses

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in the infusion of the Holy Ghost, with all those virtues which, fearing the Lamb, and manifesting, it sends back to the honor of the same Lamb, namely, its spouse. But it would aspire to such a height that you cannot discern it, because there is a greater height and depth of divine wisdom and knowledge in the ecclesiastical work than the fragile and mortal human heart can search out with its own effort. But that between that tower and the pillar of the humanity of the Savior, the foundation is only laid on a wall not yet built from above, but only a broken and empty space appears, one cubit in length, as was also shown to you above: this is that concerning the Church in betrothal to my Son, a great proclamation still remains hidden in the knowledge of God, as if on a firm foundation, which does not yet shine forth in the complete work of perfection, but lies hidden without opening in human hearts, yet one cubit in length, since the senses of men are in the quantity of the one true and almighty God, so that even man in the knowledge of what is good and useful can grasp through his intellect that which is useful to him, as was also shown to you above in open demonstration. And since this tower is not yet fully built, yet it has been built with much diligence and speed, and has many workers assiduously, and has not yet reached that state to which it will be reached, although with much solicitude and industry, through the speed of the passing times, it does not cease to hasten daily without delay to the effect of its beauty in its passing and coming children. However, it has seven ramparts around its summit, built with wonderful strength, since it is surrounded in the height of the heavenly works by the seven impregnable gifts of the Holy Ghost, which exist of such power that no adversary can destroy them or arrogantly reach them through the height of his mind. But what you see from the inner part of the aforesaid building as a ladder erected to the top of that tower: this is that in that work which the heavenly Father in the divine counsel has wrought through his Son, many steps flourish in unanimity in the simplicity of the constitution of the ecclesiastical procession, namely, reaching to the height of the heavenly secrets, in which the Church is strengthened and strengthened. And from the bottom to the top in the steps at the times of the betrothal of the Church until the wedding in its fullness, when she openly with her husband in the time of the wall, the apostolic luminaries of the children of the precepts of God, with whom she was built, will shine, defending her with their guardianship the edifice of influence. Hence also the fiery faces and white garments but in the sense before, that is, the apostolic rulers' remarkable faith, namely, believing in one God, is in them as it were a face by the advent of the Holy Ghost, so that they shone before God and the world through the purest brightness in the garment of good works, yet with black garments appearing on their feet, because they had traversed the paths of iniquity and the filth of the manifold crimes of the unbelievers, whom they nevertheless led by their example to the path of righteousness (although with much difficulty). But that among them some indeed of a similar outline, but of greater stature and splendor, is that among his ecclesiastical defenders, the first founders of God, building up by their preaching, they have to hold the same one whom their followers follow before the one who commands them, because in this way as they went before, so they followed, yet giving them form,

because they themselves drew no other preaching than the Son of God, from whose mouth they heard the word of life, and surpassing them in brightness, because they saw the splendor of the incarnation in person. Who also look at the tower itself with great diligence, because the brides of God in divine love, do not cease to be present with the solicitude of their piety, that it may stand perfectly in its strength, as it is written: Like the tower of David thy neck which is built with battlements. A thousand shields hang from it, all the armour of strength. (Cant. iv.) This is such. As the incarnation of the Son of the supreme ruler, namely the most valiant lion coming from the virgin's flourishing, was placed the most powerful instrument of new grace, so the strength of your faith, O new apostle, enduring incorruptibly, was established the most certain bulwark of the faithful people. How? The strongest of your children come to you, and let all the bulwarks of your children adhere; who are nourished by the new enlightenment of the streams dripping from the wine and fountain of strength, which you have conjoined in your body, so that it can neither be destroyed nor dissipated, just as neither can the victorious instruments of true David, just as neither can the victorious gift? The power of Christ Jesus, the Son of God, is the strongest tower: in which the most victorious armies of the faithful are exercised with the most invincible proof, over which no adversary will boast that he has prevailed, because they contain in themselves Christ, the true God and man; through whom in the second regeneration every frame of your children is most fittingly extended for salvation. Whence is that most pure incarnation foretold by the prophets, and adorned with the most precious stones of virtues with the bulwarks of the apostolic doctrine, that is, with the planters of the righteousness of the true light, it was spread throughout the whole world for the salvation of believers, as this marble demonstrates: the Lord indeed carved its walls within with many engravings,

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from which he breathed the sharpest filing of the unpolished — stone. Which being done, the same Lord in his one word called waters of waters, that when his outpouring was accomplished, he likewise admonished fire of fire, to prepare small tabernacles. Which also, when it was fulfilled, the same tabernacles advanced in such a way that they surpassed that city in their rapid progress in height. This is such: this is the Lord whom no other has ever preceded in dominion; but he alone is above all and in all, because nothing was found before him, nor after him, and therefore he is the Lord of all. Here he had in his power a noble city, namely, a choir of prophets, strong and steadfast against the fury of secular storms; because they were filled with the infusion of the Holy Ghost, when the same Lord thundered upon them with a loud voice, so that he aroused in them that inspiration by which his mysteries are revealed with the words they uttered, as first the sound is heard when then the word is known, but the prophetic sound follows, following the true Word the Son, namely God incarnate. Which the Lord made manifold engravings in their hearts: when their understanding in the spiritual sense of God was so profound as to prophesy future sermons, by which most efficacious sermons they brought forth contrary to the manners of men, by which they provoked the hardest hearts of the Jews to meekness and piety of happy acts. But the Word of God, having become incarnate, the heavenly Father, intimating to his Son the apostles (who, being men, were separated from the common people, as the purest streams are chosen from the other waters flowing on the plain, he said; that with a flood of true tide they should flow into the

world, depressing and crushing the great schism of contempt, the breath of pride and exaltation of the worship of idols, so that men, knowing the true God, should descend from their unbelief in their preaching. Which star was a strengthening in the peoples: the same provider had been set on fire in the hearts of those whom the Holy Ghost, coming in fiery tongues, had touched, sweetness also in effect in contempt of the heavenly life, by which, not dwelling in the spirit, they might procure for themselves riches above these. Which works of humility, while despisers of perishable things in lofty pursuit always ruminating on the most subtle commandments of God, imitated, as martyrs, virgins and the rest who took upon themselves abjects, so in this self-contrition they ascended to the love of the heavenly; so that even the farmers in the vineyard of the Old Testament, working in the speed of their good studies, they would surpass, while considering themselves as if for nothing, they would pant with all their desire for the eternal. Hence a thousand shields, namely many perfect defenses of perfect faith, new grace, hang from the Son of God; To the first man and for the hope of the Church, crying out from him and for the hope of the heavenly, they protect the Catholic faith of the blood (which is the singer's outpouring, from all individual faiths (which is the outpouring of the souls of men), by which they follow the manifold virtues of the heavenly armor of nothingness in the rest of the elect; even in this world they obey the bitter God. How? Because the ancient serpent breathed into the first man the worst stench of contempt for God: the devil himself conceived to suffer his yoke with the smell of all the spices of chastity, namely, both of continence and the binding of the precepts of God, and also of the society of Christ, and to despise the whole world most harshly in these heavenly darts that were contrary to him, so that, cast out of the city of God, Confused and covered in the open part of his damnation, he is abhorred by the faithful. But that which is procreated in the epistle concerning the seed of Adam, between the aforementioned light and the wall of the speculative knowledge of the heavenly one and the circle: this is what is stretched out on the throne: this is hindered by the carnal desires which the world and worldly men were placed in by the fault of the first parent, regarding the desire of those who look to it, so that on the one hand the knowledge of good and evil is placed upon them, and on the other hand they approach it through good and flee from evil, and on the other hand the power of God is shown to them, so that they know that they are under his majesty, and do not doubt that all their deeds are examined by him. Hence many pass through the building itself between the tower of the forerunner of God's will and the pillar of the divinity of his Word, entering and leaving through the aforementioned wall of speculative knowledge, as this and that cloud are dispersed; because much divine work is being admonished in the Old Testament and the beginning of the New Testament, and by leaving it through speculative knowledge They enter with their sensual desires, and many of their pleasures, leaving it in the same place, are an example of those who desire it in their evils; therefore, in their speed, whether for good or for evil, in the speed of the clouds, that is, in the movement of their thoughts, they are clothed with the whitest garment, relaxing themselves: this is what those who approach the work of God with good will, most pure through the mercy of faith itself as God. Some of whom, rejoicing with great joy at the sweetness and gentleness of that garment, retain it; because contrary and with a humble spirit, imbued with the sweetest and gentlest Catholic faith, and perfused with the interior liquor of holiness, always rejoice with their interior eyes in the heavenly things, fulfilling and retaining most devoutly those things which the

Holy Ghost inspires in them. But others, as if made sad by its heaviness and difficulty, wish to put it off; because, as if weighed down with a most heavy burden and hindered as it were by a most difficult path, they are torn inwardly and tormented by the most restless and bitter habit of illicit pleasure-

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themselves, tearing and tormenting faith in works They try to cast off their own, nor do they allow themselves to be moved by divine precepts. Whom this power hears, which he calls the knowledge of the name of God, knowing in advance the true admonition, as has been foretold; because the Most High God, knowing in advance that His mercy is working towards them (as it has been shown to them), frequently admonishing them that within themselves the heretical importunity of their wickedness, with which they have been imbued with diabolical persuasion, may return to the understanding of good will in this repentance, remembering the garment of innocence which they have assumed in the regeneration of the spirit and water. But as you see that some of them, chastised by these words, although the same garment seems difficult to them, nevertheless retain it with much sweat: this is that they themselves, admonished by the inspiration of the Holy Ghost, in the faith which they assume, take up a path as if heavy and difficult for their minds, but although with much labor, they do not despair nor grow weary of it at last. Some, however, subduing the same words, cast off the garment which it itself had come with in fury, returning to the world from whence they came, and examining many things, many things Discard the useless things of worldly vanities; having, who strip themselves of the Catholic law in the vanities of their errors, denying it, they turn away in many vanities, which they previously forsake the faith, and pervert to lustful deeds in acts of its diabolical mockery according to its deception. Some of whom, having finally returned to the same building, take up again the garment which they had cast off and put on themselves; because these return to the divine work from the path of their error, and cast off the schism of the devil which they had received according to his will, they again take up, struggling with a pure and simple heart, the habit of the true faith which they had assumed in haptism and which they themselves had cast off in their errors, mocking the true God. But others, not willing to return, remain ignominiously stripped of it in the world, because they themselves, scorning to return to God with pure repentance, espouse the garment of innocence, and therefore it seems from the good of the faithful works, but full of the evil of the vices of the diabolical arts, the harmless commandments of vanities, the greatest consummation of which is death, impenitent They deduce. But what you see is how some very sordid and depraved ones, who have come to madness, come out of the aforementioned tower and invade the aforementioned tower, into it like men under the moving heat of joy and stupor, filthy through the blackness of the devilish gaze, they do not look at God, nor do they seek that cause which they desire through the house of the Holy Ghost, but, enticed and incited by devilish art and sent from the side of damnation, they enter the divine work with cunning art, and by stealing and stealing the light and paying the price of horrible devilish blackness, they swallow and terrify the offices established by God, in this way, despising through despair, they seek their will through deadly purchase with the devilish hiss, by this hiss of deed they contaminate the Church while they thus steal the powers which were established by my ordinance. Who because they do these things: they are cast out from my sight without repentance, nor do

I know them in these deeds; because they have obtained them by themselves and not by me, as my servant Hosea shows, saying: They have reigned, but not from me. princes have existed and I knew it. They have made their silver and their gold idols for themselves, that they may perish (Hosea 8). This is as follows: Men, following their own will, calculate and establish in themselves whatever their own appetite decides. What is this? The lustful desire of those things which is in themselves; it persuades them to rule over men by a stolen and stolen honor, not asked for nor taken, nor established by me, which nevertheless is sometimes so because of their own wills, because they have not sought me in this. And what do they prove to them? and because this does not plant, but useless grass grows in them without a stop. Fruitless grass grows in them without a stop. But fruitless things are sown and planted with great labor. Thus I allow that sometimes a man's earthly desire, without root in evil, may easily flourish, not seeking the planting of good; because it does not have the greenness of summer, allowing also that sometimes his right desire, well rooted in good, may bring forth fruit through many miseries, loving the watering of holiness, because it lacks the harshness of winter. Whence also Often base men surpass in power the common and useful people, as useless herbs are sometimes more exalted than useful ones; having planted themselves in their own desires, not by my planting, or by the touch of the knowledge of my gift, or by my ordination, they have not sought it, but have established it within themselves, whence also I, in my judgment, require of them, from all the indignity of unbelief, to examine how they should sum up the silver, false openness in their will, to order it with the most splendid faith, always seeing that it sums up with the most splendid faith, always seeing that what they do to themselves is contrary to vanity. How? They themselves bend it to the greatest unhappiness, offering their understanding, which they have from God, to the insatiable

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desires of their flesh; as if their very stinking and putrid flesh were God, not willing to raise their eyes to God who formed them, but having their will for God, because they live according to this; that they order and establish it within themselves. But this is not therefore they do; that they may possess that field which yields the food of eternal life, but that they may be absent from it and perish impenitent forever, because he whom they worship for God is dead: as they also are dead, namely, both sellers and buyers of spiritual things, desiring to be that which they did not seek from me. For who invades power through insane concupiscence, so that he sells the reasonable gift of salt to the holy valvari? Because a man who has sold his substance to others should no longer doubt the salvation he has bought, did not want to receive it, but hastened to acquire it according to which, however, to be acquired by the right judgment of money, the flow of money is? For some God, being indignant, permits them to steal it; for which, however, he punishes them in a hidden judgment in the present, and not in the future; so that according as they have loved in forgetfulness of the Holy Ghost, they may confuse themselves, so that through this confusion they are led to return to God in repentance; whence, having accomplished this, they obtain remission in the future. But in some He tolerates, not tormenting them in the present, but for a just reason differentiating them in the future, because they have their will for God; wherefore He also shows them in the future that their will will benefit them in bitter torments. But He also punishes others both in the present and in the future, because their understanding in them makes itself more clearly vile and

contemptible of its own accord, imitating the devil in his evils. Others are also confounded to arrive at this, so that, confounding the evil itself in repentance, while they sharply punish themselves for the injustice they have committed, they cast it away as if they had fallen. But with some, lest they should reach this, groaning at the punishments, but not escaping them, he strongly either usurps the seat of power in the counsel of his father who is of money, because that very father of that is made in the market, himself acquiring perdition from that dignity; and he who gave and he who received are to be cast away, because if a man's cattle were stolen and sold to another; he to whom it was stolen, found with all right He repeats, but he who sold or he who bought, both shall release it without contradiction. So also the dignity of power which according to my justice should be possessed, if by someone it is plundered by a furtive gift, and is perversely dispersed among others; it is required by me with strict judgment, and therefore he who put it on the market, or he who acquired it unworthily, both shall be deprived of its usefulness by just judgment, because they have made a temple consecrated to my name a gift of robbery. How? The wisdom and counsel which they had from me in their heart: they have placed in the marketplace with their own opinion. From this they receive for themselves the money of iniquity in the destruction of others. Wherefore they will cast away that market in bitter repentance; or they will answer me from there in the fire of dire ardor. For he who attempts to bring the living dignity which the spirit vivifies in spiritual peaks, by purchasing it for a dead price, to the stench of gushing putrefaction: from the very presumption of perversion (unless he repents quickly) he will be pushed into perdition, as the deserter of error, set on fire in the Holy Ghost and leaving all, son of the dove Peter, let the whirlwind that is with you in your earthly home pass by to destruction; because you thought the gift of God to be possessed by money. For it is not equal to you, nor is it equal to the mass of money to be possessed by money. For there is nothing right before God equal to you (Acts vii). This is such: Money of your deceptive confidence which you have in another's thing as a master, but having yourself as a slave of fire; if this gift which is of the fiery Holy Ghost, acquired through the crime of money, you fear impenitently, because in the transitory knowledge of your soul the kindling of that most acute observer, you thought falsely to be possessed by money; which you distrusted that you could have by the gift of God. But if you repent for this reason: you will let go of that which you bought, and the money which you gave for it you will feel thus lost, because you wanted to buy with clay what is eternal from him who formed you from the mud. But while you are in that purchase, you will not have a share of light in the company of the heavenly angels; because in the word Your tongue has uttered the rapacity of your sows, coveting something else than the citizens of eternal glory desire. Wherefore also your heart is in this perversity the purchase of money: this will be granted by God. Therefore, those who are descended from this divine covenant, because justice should seek it by the gift of the Holy Ghost and will not do it, inherit justice through me, they are compared to vain images; because as those who exist as works of hands are empty of the fellowship of truth, but are nevertheless worshipped by unbelievers for God, so also these, lacking the illumination of the Holy Ghost through the contrariety of earthly gifts, become deceitful teachers, not chosen in the sighing of their soul as if they were unworthy of that office, but in burning pride receiving it from men, not considering my will in this. Wherefore I deny where they are and are as it were aliens from me; because because of this injustice of theirs, if they persevere thus, they are cast out

from me. But if they repent with all their heart, I look upon them, how much more to this do they make angels. But, however unjustly they act who with perverse ardor claim these dignities They desire, nor should we consent to them, who nevertheless have good governments well arranged by God for the benefit of men, nor should we arrogantly and stubbornly resist them, nor should we arrogantly and stubbornly resist them. Hence no faithful person who wants to be a god should

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Let him not oppose himself to the mastership that presides over him: since that imitates the honor of God, guarding and feeding his sheep, so that the honor of the sheep themselves is not wasted on another's who is a thief and no one; because as no one should resist God, so no one should foolishly resist his mastership. Therefore all men, whether corporeal or spiritual, have their dignity: the subject must obey them so that in fear of the mastership the established law of men is directed, lest they themselves deviate into indiscipline according as their will sets a law for themselves according to what they will, so they err in the way of the Lord, because they do not will for this reason the power from God is foolish. Since in the respiration of the Holy Ghost the governments of men are arranged: so that by them men may learn to fear the Lord. Which if they pervert according to their own pleasure into contrariety; yet it is not so in the will of God, but in his secret permission that by just judgment their concupiscence is fulfilled in perverse ardor to their detriment. Therefore the dignities of the powers inspired by God for the benefit of men, due to their great need, were justly ordered by Him; lest the people of God, living like cattle without government, should walk in any defilements of their instability. Whence that which is repugnant to them, unwilling through the impulse of pride to obey them in the subjection of humility, as is just, not contradicted by men, but by Me, the Creator, who disposes all things justly, persists according to the transgression of Adam, opposing himself, accumulating for himself, just as he was driven out of joy into sorrows; but He was not driven out of joy into sorrows; lest the wickedness of men should be turned against Me in humility, because He rather increases the righteousness of God's humility than diminishes it, if this is consistent with exalted pride; but he wished to oppress the center, since he, by my disposition for the benefit of life, as has been foretold, is opposed to my inspiration, although some, not looking at my fear in the madness of their ignorance, in the iniquity of their will, transgress the divine commandment, which I allow in just judgment to weep as they desire, by the most severe examination of this, to answer for it in heavy pecuniary loss or in the fire of hell. But as you see that some of these, ceasing from this folly, have become pure, while others, persevering in their same wickedness and filth: this is that some of them, by divine inspiration, turning from their perversity, deserve to be cleansed and saved through pure and true repentance. Others, being intransigent and impenitent, continue in their same cunning and baseness to the point of their meanness, and thus suffocating their meanness and cruelty, die in the torments of a terrible death. But within the aforesaid addition, towards the aforesaid tower of the Church, standing as if seven white marble columns turned into a wonderful roundness: this is what in the work of the Almighty Father for the fortification and for the decoration of the new promise, the Holy Ghost of his inspiration, declaring all adversity tempered by his strength and abstinence, manifested having neither beginning nor end in roundness at the summit of his power. Which are seven cubits high; because they demonstrate all the strength and height that he created the whole human being to be worshipped with the purest

faith. And at their summit, as if they bear and round, they have a tablet and are fitting; because in the excellence of their clarity they designate the inexhaustible and incomprehensible power of the divinity, covering and supporting them. with their most elegant rectitude in worship, who have separated themselves here by the gifts of the Holy Ghost from carnal pleasures. But what you see standing at the top of the same platform as a beautiful image: this is that this power was in the most high Father before all creatures, ordering in his counsel all the instruments of creatures that were created in heaven and on earth, namely the great adornment shining in God, and the broadest degree of the other degrees of power existing in him, and with it the sweetest embrace of ardent love joined to the joy. Which looks at men in the world; because it always rules and guards those who wish to follow it with its protection, loving them very much; because they are steadfast in it. For it is indicated by that wisdom of God that through it all things shine like lightning with such brilliance that it can fully consider it; because the divinity, considering it in awe, so that the eye of man can judge those things that are to him, as the eye of man can judge those things in the depth of the mystery of men, is not able to be led by anyone so far. Hence he also arranges his hands to his breast in a fitting manner: which is the power of wisdom which he wisely binds to himself, so that he directs all his work in such a way that no one can resist him in anything, neither in prudence nor in power, his feet hidden in the very floor for you to see; because his depths hidden in the heart of the Father are open to no man, his secrets are mute and manifest to God alone. And that he has a circle in the form of a crown, very resplendent with splendor on his head: this is that the majesty of God, lacking beginning and end, shines with incomparable honor, radiating so much splendor from his Divinity that the keenness of mortal minds is reflected in it. But that he is clothed with a golden-colored tunic: this is that the work of wisdom is frequently considered as if in the purest gold. Therefore from the head down to the feet there is a single belt descending with the most precious rare and golden purple

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shining with the gleam of the decoration; since from the beginning of the world when wisdom first gave her work into open display, now that she adorned herself even to and just commandments, namely first in the holiness of the green germ of the patriarchs and prophecy, green in the germ of the patriarchs and the supramodesty they demanded the Son of God in the Virgin Mary, and afterwards in the most robust and red faith of the marians, and finally in the purple and luminous charity of contemplation, by which God and neighbor are to be loved through the heat of the Holy Ghost, that thus she will proceed to the end of the world, her admonition not ceasing, but always emanating as long as the world lasts, as this virtue also declares in its exhortation, as was foretold. But that again on the pavement of the same building you see three other images: this is that these earthly virtues treading, and the heavenly in the divine work the second earth designate the instruments by which the Church seeks eternal in her children, namely the nourishment of the teachers and the fight of the faithful against the devil, and the return of the filter with the consent of the spirits; one of which is inclined with the aforementioned columns; because ecclesiastical doctors, imbued with the gift of the Holy Ghost, stand before it with collateral rest, because the love of God and his neighbor is an innocent exhortation. Hence they all direct themselves to the pillar of the humanity of the Savior and to the aforementioned tower; because with equal unanimity they

show that the Son of God, true God and true man, is most devoutly worshipped and adored in the Church, elevating justice by justice, designating in the ancient saints that the most high God in the incarnation of his Son worked salvation of souls. But this image which is inclined to the very pillars, prefigures the justice of God; because after wisdom it works in men with its common justices through the Holy Ghost, appearing of such breadth that it can be called the breadth of five men standing by it; which is the expansion of the five senses of human capacity, with which it converses in the breadth of the law of God, containing and preserving. Which established precepts of life, to those who love it. Which is so tall that you cannot perfectly discern its length, so also in its breadth surpassing the human intellect, it tends upwards to the heavenly; so that even in the incarnation the Savior, namely the Son of God, came forth from the Father, who exists as true justice. Hence it directs its gaze towards all the ecclesiastical instruments; because they are constructed and contained by it, so that other bulwarks are joined to a very strong tower by which they can stand. Wherefore, having both a great extrude and clear eyes, it sees most acutely into heaven; because the greatest and highest honor of justice, having become most luminous to men and darkness, has manifested itself through the incarnate Son of God in the councils: gazing at the heavenly through the redemption of souls. And it exists entirely white and perfect as a most serene cloud; because it dwells in the whiteness and purity of the minds of just men, who direct all their study to this, that they may be most faithfully subject to the justice of God. Hence it also resembles the clouds; because it prepares for itself a dwelling in the churches of the just the grace of the just. But that you see no other form of man in it: this is that it remains heavenly and not earthly, according to what has been declared to you, namely, by human works by which men are burdened, not adhering to them, but which lead them to the justification of life; since God is just, as she herself, opposing the devil in the work of God, faithfully demonstrates above, exhorting the other virtues. But I imagine the first of those which stand collateral to itself before the aforesaid image; it shows fortitude, because after the justice of God, fortitude stands as a prince, resisting in men all the snares of adversaries; appearing armed, namely, with the power of Almighty God; because subjection. Wherefore also swords, that is, with divine vigor for the salvation of believers, which through the justice which Christ contains no arrow of the devil's art will be destroyed; and ocereis, namely, frequented by the right paths in the doctrine of the principal teachers: and iron gloves, which are the strongest and sharpest works which the faithful accomplish in Christ. He also holds a drawn sword in his right hand, that is, in a good deed the naked and open admonition of God in the divine Scripture, which the true Son of God laid bare in a mystical meaning, when he showed the inner sweetness of the core in the disclosure of the law. But he holds a spear in his left hand, by which he indicates to unbelieving men that he has the confidence of the eternal in this action also, where they are attacked by carnal conceptions through the pleasure of the bear. But that he tramples under his feet the horrible dragon; that is, that by the way of righteousness the ancient and horrible serpent is in his power where he himself vomits up the most unclean foam; because the most righteous sordid chastity piercing the foaming of burning lust, by which he can power men from that which is external. Hence he also strongly brandishes the sword which he holds towards his beast; because God has manifested his penetrating word to kill all the unbelief of idols and holding it with strength, just as this virtue also manifests in his admonition. But the

other image signifies holiness; because-

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when the devil is resisted by fortitude, anxiety arises in good men for the adornment of the heavenly army. Which is threefold; because in this trinity in the place of the head and on both his shoulders in the natural place of the head and in worthy action God the head appears; because God is just and in action in adversities from which man can either rejoice or be saddened, he is to be feared and venerated; yet in the middle the other two are somewhat superior; because he who exists as the judge of good and evil, surpasses all by his equity. But that the same middle and that which is on the right side of it shine with such splendor that their brightness would then resound the sight, so that you cannot perfectly consider whether they have a masculine or feminine form: that is, that holiness consists in the summit of goodness and in the part of prosperity of eternal sweetness, imbued with such splendor of divine grace, that the depth of its mystery so surpasses the understanding of men, that it can be looked upon with heaviness in Christ, nor the service that thrives in him. But that head which appears on the left is somewhat obscure, and this feminine perfection is veiled with a white veil; because this perfection which strongly binds itself for the love of God, is attacked in contemplation, as if it has anxiety and solicitude how to defend itself with divine help, commending itself to the supreme Redeemer with the most humble submission in the whiteness and beauty of Christian struggle, with the groans of the hearts of the faithful. But that the same image is clothed in a tunic of white silk, this is that it appears clothed with the work of the most lucid and sweetest study, in which perfect holiness imitates my Son, and is also protected by the whitest shoes; because through the death of Christ, it takes refuge in the whiteness of the spirit of regeneration and the ark in the minds. And on its chest it has the sign of the cross, around which also a great splendor rolls in the same chest the womb of the faithful most diligently in the completion of the remembrance of the passion of Christ Jesus. Also everywhere with this most serene clarity the faithful designate in the same minds; that He who, obedient to the Father, suffered in such a way in His holy humanity by the will of the Father, had come in the most beautiful dawn of the sun which is the Virgin Mary without the stain of sin. But that it holds a naked sword in its right hand, which it places on its chest and on the same cross with much devotion: this is that it shows by a good and holy work how it loves the Scriptures laid bare by the Holy Ghost in the remembrance of the minds of the elect men (because they too most sweetly remember the passion of their Redeemer). Whence also thou seest on the forehead of the middle head written holiness, because in the interior which is easily holy of the soul, no indignation of shame with the degree of the root of good; because holiness itself is the open beginning and foundation in salvation, and on the forehead of the left, casting away the vanity of carnal pleasures, it always restrains itself in strictness, adorns and tends to endure. But both the middle looking at the other two and those looking at itself, they confer their usefulness upon each other; because they themselves, standing strongly in the unanimity of interior vision and love, so that none of them can endure without the help of the other, direct their words and admonitions to the progress of men, as has been said. But he who has the keen ears of the interior understanding; here in the ardent love of my mirror pant for these words, and let him write them in the conscience of his soul.

TENTH VISION.

SUMMARY. — The words of the Son of man. That man having the knowledge of good and evil is inexcusable. Admonitions ud conjugatos. Comparison of the field. That a man should not scrutinize what he should know. An admonition is clear from examples. That no one should suddenly take up the path of holiness as is seen in the examples given. An admonition to virgins and continent women how they should approach holiness. Of interior continence of mind as is evident in the examples given. A comparison of the treasury. Words of constancy. Words of heavenly desire. Words of compunction of heart. Words of contempt of the world. Words of harmony. That in the height of justice and the strength of the gifts of the Holy Ghost the works which God works in men are consolidated. That every action which is perfected in the faithful by faith and work is united by divine providence to the fear of the Lord. That the Son of God guides him who wishes to persevere in a good work lest he fall into error, who destroyed death by his humility. That the shadow of the law came to an end in the birth and passion of the Son of God. What God has done in the Church can be seen and known by men; but the suture is not without faith or divine revelation. That God, mercifully beholding man, admonishes him that by imitating the saints he may seek his heavenly country. Of the state of constancy. Heavenly longing. Compunction of heart, contempt of concord. Of their habit. Of the state of constancy. Of heavenly longing. Of compunction of heart. Of contempt of the world. Of concord. That in the watchful fortitude of faith the good work is explained and in the perfection of the work with which each one worships God is shown. That by the fortitude of faith God cast down the ancient serpent into the depths of eternal confusion. Pagans. Jews were cast out. Words denying the true faith, are in the power of God, the Church from which it is placed on high was cast out. Words true faith the same thing. That God, having gathered the Church from all parts of the world, according to what he predestined, leads the devil to the effect of confusion, which is in the last day. And after this, at the top of the eastern corner of the fore-shown building, where the two aforementioned parts of the wall, namely that of Dipsius, that bright and stone wall, were joined together: I saw as it were seven steps of the most white wall, which rose up to that great stone, which the prelate Lucilus appeared to have flown in like a tortoise. And upon those steps was placed a seat: upon which appeared a soldier of a youthful complexion, and whose hair spread down to his shoulders and even to his navel; but being overshadowed from the navel downwards, he cried out with the utmost fortitude to the men who were in it, saying: O foolish men who wither away lukewarmly and shamefully within yourselves, unwilling even to open one eye to see what you are in the goodness of your spirit, but always burning to do the evil which your flesh has, refusing to be in a good conscience and in a right contemplation of your mind, as if you had no understanding of good and evil, nor this glory that you know how to avoid evil and to perfect it: hear me the Son of man saying to you: O man, look what you were: while the clot was in your mother's womb: were you yours? For then you were unconscious and powerless in your own vivification. But then spirit and motion and sensibility were given to you; that you might move while alive, and moving yourself, understand the fruit of usefulness. For having the knowledge of good and evil and the official workings from which you cannot excuse yourself, but that you have all the good things from these in you; so that, being admonished by the highest inspiration, you may love God in truth and justice of injustice, so that you may crucify yourself in

these things: and in this way you worship me more rarely, by devouring yourself in these ardors, by forsaking unlawful desires in your body with the cross, that is, by fleeing unlawful desires, when it delights you to sin. And why do you have such great power, namely, to avoid evil: by which you understand that concerning the knowledge of good and evil: by which man is easy to be good, he will answer to me. But you despise good, and do evil, burning with carnal desires, because good seems as if heavy to you: but evil is easily aroused in you. And since this is the case: you do not want to constrain yourself, but sin freely. What did I do when for you I suffered on the cross in the weakness of the flesh, when I, the Son of man, trembled and was distressed? What do I require of you against yourself, the martyrdom that you suffer in the pleasure of your flesh, and in the rest of your disturbances and illicit desires that are against my will, and in other such wickednesses that follow these, in which you cannot excuse yourself from knowing when you are doing good and evil. But I do not reject the bond of chaste legal conjunction, the multiplication of the procreation of the children of Adam; where this is in true desire for offspring and not in false pleasure of the flesh, according as it was received by them in that divine injury, namely, given to the world and not separated in spirit. Therefore, the good that you have from me, you must love against yourself. You are witness in spirit, earthly in flesh. Whence you must love what is witness, and to witness is to concur. But in the work of the true will of your flesh, when you wish to accomplish what is unjust, there I show you my martyrdom, resisting your own contrary desires for the love of my passion. You have much understanding in you, much has been given, much also must be required of you. But in all these things I am your head and helper. For if you call upon me, you will hear an answer from me; if you knock at the door, it will be opened to you. In the spirit of the most perceptive knowledge with which you have been gifted, you have within you everything that is useful to you. And since this is within you, therefore also my eyes, perceiving most acutely, will consider what they find in you. Wherefore I demand from your conscience the wounds and pain of your heart: in which you restrain yourself, when you feel yourself drawn into sin by your own will. And when you are so inflamed in it that you are all melted and can scarcely sigh: behold, then I look upon you. What will you do then? If then in this labor, with wounded heart and watering eyes, shaken by fear of my judgment, you call upon me, and if then also in this cry you persevere to help yourself from evil spirits: I will do everything that you desire to weep for, and I will bestow upon you the gift of dwelling in respect. Now then, my son, look with what labor and sweat the field is worked before it is sown with seed; but afterwards attend and consider these things. Does the earth yield fruit, so that it bears fruit without the sweat of labor? But when it pleases me, it is so abundantly filled with fruits that men have abundant sufficiency, sometimes even an excess, and when I will, it is so diminished by them that men sometimes scarcely live from extreme hunger, sometimes even many, weakened by them, fail. According to this manner, men are placed by me; namely, to that man who willingly receives the seed of my word with a good heart, I bestow great gifts of the Holy Ghost as upon a good field. But he who sometimes receives my word, sometimes also refuses to receive it, is like a field that at one time flourishes, but this withers. This man, however, does not perish at all; because although he suffers hunger in his soul, yet he has something, however little, of greenness; But he dies through all things, who receives my words with no intention, desires them, and who neither by the admonition of the Holy Ghost nor the doctrine of men, does his heart in

any way want to know why these things were initiated. But as you are not able to look at him with your mortal gaze; so you will not be able to grasp his second with your mortal sense, except as much as is possible for you with his permission. But you, with your wavering mind, turn hither and

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Here. Whence, as water is absorbed by the heat of a burning fire, so your spirit is oppressed by the restlessness in which you were before in your habitual sins

of your foolish mind. Since you desire to know these things

which are not to be known to human flesh

conceived

by human seed in sins. Therefore lift not your finger

and touch the clouds. What now? But this happening

is not to be known to you. But just as the grasses are unable to comprehend their fields, because they lack sense and understanding, not knowing that they themselves, nor what they are, or what their fruits do, how they either fill and surround the fields for the sake of utility, and just as the gnats or the fearful ones, the fields for the sake of utility, and as if they do not desire to dominate over the other animals, or to know or understand the power or significance of the lion or other larger animals, so neither will you be able to know what is in the knowledge of God. What did you do or where were you when heaven and earth were created? He who created these did not need your help then, so neither do you now. Why do you search for the judgment of God, when you have been touched by the saving rain from above? Show me how you labor in the field of your heart, and how you cultivate it. But if that labor pleases me, I will give you the best fruit according to your labor, and your fruit will be with a reward. Do I give the fruit of the earth without labor? So neither do I do it to you, O man, without the sweat that I require of you. For through me you have those things in you in which you can labor. Therefore, diligently exercise yourself in labor, and you will reap the fruit from it. And when you have the fruit, you will reap the reward from it. But what? Now many seek me with a devout and pure and simple heart, and finding me, they turn to me. But many who play games and want me to premeditate the thoughts of their minds and thoughts, unwilling to invoke and sense in the body, namely, wanting me, and sense in their body, considering, also wanting repetition by the movement of simulation and description, taking up the path of holiness, so that they may think of it in themselves, some in the continence of the carnal, others in the shame of virginity, taking my yoke upon their shoulders, they exist, taking upon their shoulders what they will, unwilling to look at who they are or what they can accomplish, nor wanting to have in their knowledge who formed them, or to have him as their god, wanting to have him only as their domestic, who will accomplish all their will. So I do not want to give my gift nor sow empty ground in that man who in such vanity does not know himself to me in the alienation of ignorance. Whence also his foot will often fall. And I say to him: O man, why did you inspect the field of your mind to uproot useless herbs and thorns and thistles, namely by calling upon me and

considering yourself, before you came to me as if drunk and insane and ignorant of yourself, since you can accomplish no lucid work without my help. For after this rush you sought me as if in a dream; when, in my service, you will remember the illusory sleep in which you previously slept in your habitual sins, you will return to the same former crimes, insane and inactive in good, destitute of the help and consolation of the Spirit of the Paraclete. What did you seek before for guidance and helper for these things? Certainly deceitful and deceived by the deceits of animals, without the freshness and remembrance of your intellect, forgetting that you could do no good without me. And what then is it with me? Surely then you will fall wretched and empty before the people, and you will be crushed like useless dust. For what is it that you can do against me? Nothing. And what can you do with my anxious splendor, and sweeter in the inner taste than the sun's splendor, and sweeter in the inner taste than me and milk, with the people who desire it openly. For when you seek God openly with the people in your inmost being. As you were taught by faith in baptism, do I not give you all that you desire? But after their fall, many seek me with groaning and sorrow; who should have sought me before they fell. To them I stretch out my hand, saying: Why did you not seek me before the fall? Where were they? And where did you seek me? Did I cast you off when you sought me? And I say: O man, if by the bridge. You would stand in the deepest waters, and

because of your vain boasting and forgetfulness of your heart

(which you despised me in everything, when you thought that everything you wanted was possible for you, as if you did not need my help) you would rashly say to yourself

I want to avoid this bridge and walk across the water,

would you not do it prudently? But if you did it presumptuously and

unwisely; would you not exhale your breath

in the same creature that was created for your benefit and subject to you? But lest this happen to you: you would be careful

because of the present and visible fear

of the water, which will write you off to death. Or if you were to be most

pressed by it? Or if you saw lions or bears about to come at you, wouldn't you be in possession of it? And when

you thus flee bodily injury; Why did you not avoid the most terrible death of your soul, fearing to resist the Creator? For he who is not honey, I will send to feed him; and upon whom I will yield, he will be broken. What were you when heaven and earth were created, which so exercise their powers as it was appointed for them? You, formed by the true counsel of God, and touched by His illumination, transgressed His commandments. O great madness! By a creature that serves you as a subject, you despise your God, you trample on the earth and look down on heaven, which, fearing their Creator, obey Him and fulfill His command: what do you, most foolishly, do at all when you neither want to know Him in your thoughts or in your work nor look to Him, so that you wish to

acknowledge Him as befits. Wherefore, if you do not

repent, hell will swallow you up with just judgment, just as

he did him who was cast down from heaven in his hardness, whom

you imitated. Yet when you have fallen, cry-

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to me. But you, O man, want to be so lifted up with your whole being. But you, O man, want to be so lifted up with your whole being. But you, O man, want to be so lifted up with your whole being. Wherefore, hear me saying to them: If, having been admonished by me, you desire to bear my yoke in the abjection of worldly affairs, or in the continence of carnal things, before you attack this, first cry out, and in this persevere, seeking me, and I will help you. But if, touched by my admonition, you wish to imitate me, looking at me, in the shame of virginity, because as a flower is born from an uncultivated field, so I too, without manly seed, was born of a virgin, the Son of God: show me the field of your love in great humility, and address me in the generosity of your inner tears, and say: O my God: I am an unworthy man, I do not have this possibility of myself to be able to preserve my virginity, unless you, Lord, help me, because I am entirely guilty of my own birth, having often suffered from the origin of my exile. Whence also I cannot by my own virtue, I am a tree conceived and born in sins. For this reason, Lord, give me by your virtue a fiery gift, which you insist on, so that with righteous sighs I may give of the water of the living fountain, and may rejoice more in life, who am ashes in the work of light. And if you then be diligent and constant in this supplication, I will prepare for me that field in you, which Isaac proposed to his son when he said: Behold the smell of my son is as the smell of a full field, which the Lord has blessed (Gen. xvii); and I will bless that field of mine in your heart, and as he also said when persecuted: Be lord of your fruits, and let your mother's sons bow down before you (ibid.). And in the same way you too will be a generation exalted before the common people. But I will sow roses and lilies, and other best pigments of virtues in that field, and with the inspiration of the Holy Ghost I will water it with a constant shower, and in the eradication of infernality I will cut off the evil from it, so that, turning my eyes around, I will feed them in the greenness and in the flourishing of this uncorrupted field. That is mine by myself, and of names, O man, not by you. For I am the flower of the field (Cam. 11): for as the field produces a flower without art, so I the Son of Man was born of a virgin without male conjunction. And therefore this gift is mine and not yours, from corruption. But if you ask me faithfully for that gift, and if you obtain it faithfully from me, I will give it to you as a man of great effort. But this, because of the fragility of your body, you will not be able to have without the labor of the heat that is for you, which you cannot avoid, because you are made of flesh. But in this you must bear my cross and imitate it. My martyrdom: namely, by binding yourself, so that through me you may discover yourself, which is always lovely to me, because I make you a fragile vessel, but then I want to communicate with you and sympathize with your pains. But if you ever fall in these things, rising up quickly, do penance from your heart and accepting it, I will save you. But some, deceived by the devil, and continuing in evil, think that they can be sanctified, when they restrain the outward man in

themselves from marriage, casting away the circumcision of the mind where they are superfluous in unclean thoughts, and also denying the circumcision of the spirit where they bring forth evil in their words and works, not wanting to know that this is a crime, but only lukewarmly observing that their flesh be whole from intercourse, completely refusing the integrity of their spirit. Hence they are unworthy before me, they are cast out of the law, both carnal and spiritual; because they have not lived in the flesh or in the spirit according to the righteousness of God. For they have neither feared the law of marriage that was established for them, nor have they observed, in the love of virginity, what is more than what is commanded in the law. Wherefore they are unworthy in my eyes to walk according to the precept of the law, nor to do more in that matter than what is commanded them. To the barren earth that produces thorns and thistles and unhappy herbs, fit for no use to man, roses and lilies and other useful flowers and grass useful juice and sweet fruit, and again I compare them to copper: which outwardly resembles gold, but within retains the deception and hypocrisy of gold, because according to this manner these men outwardly show that they have the likeness of prudent virgins, but within are full of fallacy and indignation. Hence they are before me as a lukewarm wind, of which neither heat nor cold has any vigor; because they are neither useful in the heat of their soul to persevere in the continence of virginity as they began, nor are they strong in the cold of worldly life to live in worldly things as they propose to themselves. For they neither sin outside the law as publicans, nor within the law as righteous; but being lukewarm in themselves, they are imperfectly righteous, and are not wronged. But as a young child feels that he is alive, or before he is strengthened in the strength of his age, so this people is projected in the strength of his age, so this people life, neither in themselves understanding the strength of the virtues that are for life, nor in themselves understanding the strength of the virtues that are in the house of wisdom. Whence me, from the mouth of the commander; they persevered. But now, O man, look within yourself. For if some man were to give you a treasure, because he loved you very much, and say to you, profit in this and be rich, so that by this agreement it may be known who he knows who gave you this treasure: then you should think most acutely how you would profit from it profitably, saying within yourself: The treasure of my Lord should appear in me in the best profit, so that he also may be praised in it. And when you would multiply it profitably in this way, increased and multiplied, a good report from there would reach the ears of him who had given you the treasure. Wherefore, remembering you, He would love you more, and would bestow more

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On you He would bestow gifts. So also your Creator did. He Himself A And the same image said: I am the most strong, He gave you the best living treasure, namely, the intellect, loving you greatly, because you are His creature, and commanded you by the words of the law established by Him, that you should profit by your intellect in good works, and become rich in virtues: so that the good Giver Himself, through this, may be more diligently known and praised. Therefore you must meditate every hour on how this great gift, which is made by works of righteousness, the splendor of holiness itself in works of righteousness, may render the splendor of holiness from you, since men, having been provoked by your example, honor God by your example of good men, when you have humbly multiplied in all righteousness: praise and thanks be to you for the virtues for the knowledge of God, which in the Holy Ghost he has inspired in you these acts, and things in the

Spirit he himself, turning the mercy of his grace to you, will make you burn more abundantly in his love through the sweetness of his love; so that, filled with the consolation of the Holy Ghost, you may wisely discern all that is good, and do greater works of this honor, glorifying your Father with most ardent love, who has kindly given you these. But let my sheep hear these words, and let all who have ears of the inner spirit understand them; for it pleases me that men who know and love me should so act, that they too may understand in themselves what they are to do in the gifts of the Holy Ghost. But in the same eastern quarter I saw the aforementioned building on the pavement, and gazing at it most devoutly, but towards the north between that great circle C and the same building I saw as it were a wheel hanging in the air, and in it a human image looking out most intently. But before the corner of the same building, which was leaning towards the south, another image within the building itself on the pavement, an image turning with religiosity. And such was the resemblance to these images that, like the other virtues which I had seen before, all the servants were clothed in garments. All of them also had their heads covered with white veils: except the one who stood on the right in the middle of the aforementioned three, and seemed to have white hair on her head. But none of them was clothed with a cloak; D except the same middle one of the three who was clothed in a white cloak. But they were all clothed in white tunics: except the one who appeared in the wheel and had a black tunic. And besides this one, which was in the middle of the same three, she wore a pale-colored tunic. All the middle ones of the three were dressed in white: except for the middle one of the three, whose clothes seemed very different, and were painted in a different color. But this dissimilarity was indicated. In the one standing by, which was a fenedia that appeared to be standing by, two windows appeared, and above them, a deer on the right side turned towards its image so that it had placed its front ones above its right window and its rear ones above its left, as if it had adapted itself to be a laurel wreath.

A And the same image said: I am the strongest, a pillar and not movable by the lightness of instability, so that I can be moved by the breath of the wind like a leaf of a tree that is moved by it, and is propelled this way and that; but I must continue in the true stone which is the true Son of God. And who can move me? Who can hurt me? This cannot be done by a strong or weak prince or a lowly one, rich or poor, because I persevere in the true God who will not be shaken for ever. Nor will I be shaken; because I am founded upon a most strong foundation. For I do not wish to be one of those who are scattered by the wind of temptation in all directions, never dwelling in the repose of stability, but always on the lower and worse plain. But so am I. I: because that which was at his right hand, as foretold. But the image which was at his right hand, as foretold, the deer said to the springs: so my soul longs for you, O God (Ps. 41). Whence I want to leap over the rivers and hills, and the weakness of the sweetness of a transitory life, looking only with a simple heart to the fountain of living water; because it is full of the innumerable glory, with whose sweetness no one can be satisfied, with the weariness of its satiety. But the image that stood on the left of him, seeing the aforementioned windows, said: I always look, I always hold the true and eternal light: nor by thinking or looking and gazing will I be able to be satisfied with the perpetual sweetness that is in the heavenly God. But the image that appeared on the wheel towards the north had a green branch in its right hand; but the wheel itself constantly revolved around the same image, remaining immovable. And around the same wheel was: If anyone serves me, let him

follow me; and where I am, there is also the image carved (John xii). And on the chest of the image itself it was carved saying: Enemies of praise in the devout. And the image itself is in the paradise of my God, because the fountain of salvation, drowning death, made redemption. But the image also made me green in redemption. But the image also appeared before me in the corner looking to the south, it had such splendor in its face that I could not look at it perfectly. But on both sides of it he had a white-colored pillar, the width of which exceeded the length of a certain image, and he said: Who is so strong that he would try to resist God? And who is so bold that he would dare to strip and corrupt me in the filth of hatred and envy? God is just and one in sincere power and glory. I always want to embrace Him with a pure heart and a cheerful face, and always rejoice in all His justices. But I do not want to be changeable, but always in one mind, nor should a malicious man praise me. Whence neither the devil nor a malicious man will be able to soften me, or to deceive me with perfect unanimity, but always in the right, I will appear more clearly in the heavenly vision. After this I saw and behold the entire floor

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of the aforementioned building appeared as white glass. From itself giving off a most serene splendor. But also the splendor of that lucid one sitting on the throne, who demonstrated all these things to one, shone through the floor itself even into the abyss. But between that circle stretched out from the one seated on the throne, and between this building, the earth then appeared, and as if sloping down a little, so that the building itself seemed to be placed on a mountain from there. And the bright one who sat on the throne said to me again: The Son of the living God, born of a Virgin, himself being the cornerstone, whom those rejected who in the law of God for their salvation should have built, which they nevertheless refused to do, loving darkness more than light and death, burning with the Holy Ghost, healthily converging themselves further, completely admitting themselves to the interior things of the spirit in the fullness of virtues and good works. Therefore also at the summit of the eastern corner of the aforementioned building, where the aforementioned work of his is said, those bright and stone ones are joined, namely, you see seven steps of the whitest stone, because in the height of the true stone of justice which is the cornerstone in the divine work emanating where the two conjunctions of necessary fortification, namely speculative science and human work, are united to each other in unanimity of rest: there is present a sevenfold ascent of the whitest strength, full of the most upright action which God works and perfects in man, as having worked in six days, he rested on the seventh. Who seem to have rolled up in a manner fittingly to that great stone upon which the aforementioned bright one appears sitting on the throne; because every action which is accomplished by faith and work in faithful men, is joined to the Lord to whom the most strong omnipotence of the aforementioned who rules all things, by the authority of his providence, is joined by the most worthy effect of his composition. Wherefore also upon those steps is placed a throne, that is, upon the works which God works in men, the most firm firmament of prediction, ruling and assisting them; what he who wills within, perseveres with him, will not fall into error; for he himself is the most strong supported, upon which all justice is established. And upon the throne of a certain youth sitting with the most constant rule is the Son of man, the Son of God, reigning in all justice with the Father and the Holy Ghost, one God; having a manly and noble countenance, because he himself the most strong lion destroyed death with a noble

countenance, namely, coming visibly without sin, born of a virgin; yet being of a pale complexion, because with earthly men he did not seek earthly honor, but appeared most humble, modest and poor in holy humility. Hence also he has black hair descending to his shoulders, because the Jewish salvation, not seeking the brightness of faith which was demonstrated in the incarnation of the same Son of God, was overshadowed in the shadow of the external understanding of the law, and was persuasively and unbelievingly hidden: yet rising in the head of justice and reaching even to the shoulder of strength where the perfect work in the humanity of the Son of God flourished, there he met his end in his unbelief. And he was clothed with a purple tunic; because in love, shedding his blood, he redeemed man who had perished. But that which appears to you from the head to the navel: this is that from his incarnation until the present time the works which he performed in the Church are manifest to the faithful, but from the navel of hearts he is overshadowed for you to see; because those things which are to come in the same Church from this time until the consummation of this age, are neither seen nor known by the Catholics, by divine revelation and by Catholic faith, insofar as the greatest corruptions are manifest in men before the last day, even in the world, because the same Son of God, in the perspective of his mercy, for the direct cause of his words of admonition, speaks to them the most faithful words of his admonition, that they themselves may imitate his heavenly army in the saints, fleeing the dangers of the wicked, and that by fighting most valiantly they may attain heavenly happiness in their deeds, contradicting the punishments of the wicked. But that in the same eastern quarter you see on the pavement of the aforementioned building before the same young man three images standing side by side, and gazing at him most devoutly: this is that in the dawn of justice, suppressing carnal desires, in the disposition of the Almighty Father appearing the Son of God in the flesh, these three powers, united in devotion by the power of the Trinity, were most constantly manifested, directing their gaze to him; because they desire and seek him in faithful men. Whence also, on the contrary, in the case of the lucid, between that great circle which extends from the aforesaid lucid seated on the throne, and between the building itself, you see a breast as if a wheel in the air, and in it the image of a man appears up to the aforesaid, and in the image of a man appears up to the aforesaid, and in the diabolical arts between the secret power of God and the spiritual building itself, hanging as if in the air, and now hanging as if in the air the power of men, and now touching the power of the justice of God, now strongly confirming His work in them, it is rolled, in which Christian perfection appears in contempt of the world up to the breast of its strength; because this virtue, trusting in God in the strength of the most courageous, with the most acute glance of its admonition, reminds men who live in the world secularly, so that in abjection of earthly things they may imitate the example of the preceding Son of God, with the most constant intention, strongly aspiring to Him. Therefore also before the corner of the same building, which leans towards the south, another image appearing within the building itself on the pavement, turns itself towards the aforesaid young man with great ambivalence; because that the fallen man might be restored to life through the goodness of the heavenly Father in the ardor of fruitfulness, this virtue, flourishing in the fullness of the divine work, and manifesting itself openly in the sweetness of its affection, aims at the Son of God in the company of the angelic order with the joy of faithful men, because it flourished in the incarnation of the same Savior by divine power. But there is one similarity in

these images, because with equal devotion they manifest God in men, who in their works magnify Him in harmony. Hence also as the other virtues which you have seen before are all clothed in silken garments; because in their powers they do not exist unlike the other virtues which were demonstrated to be most truthful above, but in their demonstration they are equally divine for faithful men, always tending to God equally as servants. But that all are occupied with white veils in the white purpose of the legal institution with great connection before God, the head of all, as a woman is wont to be veiled before her husband, except that one who, standing on the right of the middle of the aforementioned three, appears to have white hair; because with the same prosperity of strength appearing through the heavenly trinity, burdened with no solicitude by the sorrows of the world, she seeks to be dissolved only in the whiteness of heavenly desire and to be with Christ, for which reason also none of them is clothed with a cloak; since they are stripped of all duty of servitude, by which they can always be prevented from the duty of their freedom, namely to look up to heaven, and to yearn for God, desiring nothing else but what is separated from earthly things, except the middle of the three themselves, which is clothed with a white cloak; by which the divine beauty of the chosen work of the blessed law is established in the support, when man is clothed with the same virtue that is covered as man is clothed with his cloak. But the reason why all are clothed in white tunics is that in the whiteness of the good without any ugliness all the vices in conversation who are in wickedness and that which appears in the wheel, has a tunic subsumed; because this one is surrounded in the volubility of the divine element by these acts, which in their strictness are difficult to obtain, and besides this one which stands on the left in the middle of the same three, uses a pale-colored tunic; it is itself surrounded and fenced in by the bulwark of the highest majesty for its defense in adversity, with the tearful sorrow of a groaning work, in which it always sighs to God, weeping and wailing. Hence also all are indemnified with white shoes; because in the death of my Son they prepare the way of peace in the minds of men, insofar as they desire heaven, except the middle of the same three whose garments of feet appear black and are painted in a different color; because this one remains under the protection of God, but a great schism has come from the way of the unbelievers in the irrigation of blackness. But, enduring the devout, yet faithfully blinded in the mortification of my Son, not dissenting through many infestations of diabolical arts and through diverse tribulations of human morals, persevering in her strength and beauty, she tends to the heavenly. But yet there is a dissimilarity in them; because although they are of one mind and adhere to each other in operation, yet each one demonstrates its powers in the men subject to it, singularly exalted in the fervor of the heavenly. Whence the image which is the middle of the three aforesaid standing by itself, declares constancy; which pillar in the middle of this is those which adhere to it, making virtue, manifesting itself and showing men that they should be constant in good Works, because Christ is also, from this he has consummated the good, just as this virtue also exists as a firmament of interior virtues in men, since a great distinction in good leads to God. Therefore, two windows appear in his chest: which is the manifestation of the heavenly things in the hearts of men demonstrated in two mirrors of faith, since the divinity and humanity in the Son of God are to be believed; through whom that virtue perfected in men will not be moved by the strength of its rectitude. But above these windows a deer appears turned to the right of the same image, because upon this faith that the Son of God is believed to be God

and man, he himself is most firmly placed by the credulity of the faithful people, when by the bear, designating the heavenly desire of his speed, he is turned to the right of constancy; because eternal life is found in perseverance in good works, so that he places his front feet on the right window, and his rear feet on the left; because that he himself is true God, or that he is not to be despised in the tranquility of faith, or that he is true man, nor is he to be truly loved by any God in the attack of that faith. Whence also he himself was found to be a sea to run to; when he himself was found to be in his great lord in his running; when he himself in great speed perseveres in passion, on the cross, this life is indicated in the words of his confession above. But the second image which is on his right, foreshadows a heavenly desire, always looking to heaven and tending to salvation, through which constancy he does not desire the prosperity of the perishable, but rather desires the happiness of the eternal. For which reason he also looks at the aforementioned deer; because he constantly attends to the Son of God in his most lucid work, he will not be able to be satisfied in his sweetest embraces, just as he affirms above in the expression of his desire. But the third image standing on his left, shows the compunction of the heart and the remembrance of his mind, groaning and pleading with constant contrition, his exile, by whose blessed outpouring of constancy he turns away from the contrariety of the left part, which is the perdition of the soul, and hastens to life from death. Hence he also looks at the aforementioned windows; because in

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In the hearts of the faithful, directing all his attention to the Son of God, reigning both in humanity and in divinity, he delights to enjoy the sweetness of his continual vision, as he also demonstrates in his open manifestation in his words. But the image that appears against the north on the wheel, presupposes the perfection of Christ and the contempt of the world, because the fullness of virtues in the abjection of the worldly was most openly declared by the Son of God; who, having conversed with men inwardly, and not hindered by earthly things, admonished his imitators to yearn with all ardor for heavenly things. Which has a green branch in its right hand, because in the happiness of the salvation of the blessed it contains the virtue that is infused with the inspiration of the Holy Ghost. For which reason it constantly surrounds the blessed saints. Which to impose and in it remain immovable, because the mercy of God, bending itself to men with pious compassion, and sympathizing with their miseries, is always flexible to those who seek it, the perfection of Christ in contempt of the world having no mobility of instability, but always tending to those which are without any offense of changeability. But that which is written around the same wheel: If any man serve me, let him follow me. And where I am, there shall my servant also be (John xii): this is that the mercy of God, which is everywhere flexible, contains this in itself, that whoever shall have shown obedience to the Son of God by imitating his example, shall rejoice in heavenly bliss, and shall obtain with him the company of angels without end. Hence it also appears engraved on the breast of the image. I am the sacrifice of praise in the provinces; because Christ, wisely teaching contempt for the world, through the serene counsel of his counsel insinuates into the hearts of his elect, that every faithful soul, the sacrifice offered by the fathers to the cross on the wood, glorifies and adores him with inmost devotion in the word: when also in the whole world of the faithful and praise the reward of the virtue of all the faithful because of which also in his speech he ceases. The image appears before the corner looking towards the south: it signifies concord, fleeing the rage of

evil spirits, but embracing the company of blessed angels, when for the love of God she avoids the divisions of unbelievers; and longs for the vision of perpetual peace. Hence she has such splendor in her face that you cannot look at her perfectly; because, lacking deadly hatred and envy, she prepares a greater brightness in the souls of men than a mortal mind burdened by a frail body can grasp. But that on both sides she has a wing of ab colors whose breadth exceeds the length of the same image; this is because both in prosperity and in adversity, when the righteous are united, that virtue, extending the protection of her most white honor, holds more in the breadth of her expansion, which she possesses in the love of the heavenly, than she has in the length of the nascent human race; because when the world is finished, she herself, flying above the skies of colors, will appear more brightly than now in her brightness. Where nothing earthly and nothing transient is sought; but what is heavenly to her eternal, is loved with the sweetest embrace, and where all things bright and joyful will endure; all the mist of iniquity has been wiped away, as is also faithfully declared in the words of the profession of this virtue. But what appears as a white building appears as a white power and from itself gives off a most serene splendor: this is that the strength of true faith, bearing and from the plains the work and the city of God, is entirely most plain, by faith itself with all the works pertaining to it, watch over the city of God itself and build in the city of God itself the good works of men are touched by the splendor of the most serene intention; and in the end they are most clearly known through the salvation of the soul, because by the work that is pervading: faith itself shows with what devotion each soul sought God. Hence also the splendor of the bright one sitting on the throne who shows you all these things shines through the paving itself even into the abyss; since the grace of Almighty God, ruling all things which you know in this vision and making manifest to you, through the strength of faith has reduced the devil to nothing in the destruction of death. How? God cast down the ancient serpent and the death of eternal perdition through the purest faith, which is in the regeneration of the spirit and water, into the depths of perpetual confusion, bravely passing through the darkness of unbelief, when the Son of God admonished his faithful ones, that they should be in the world with the truth of his doctrine received from him. But since between that circle extended from the one seated on the throne, and between this building, the earth appears wide, as if slightly sloping downwards, so that the building is as it were between the strength of the power of Almighty God and between the chosen work of his goodness, there are many men who, denying the true faith, pursue temporal things rather than eternal things, as are the pagans, Jews and false Christians, always descending from evil to evil, and not in transient things looking up to the mirror of the Catholic faith, but rather in their pleasures laboring to prolong their wicked work into the depths of sins; so that the greatest and most beautiful work of God, amidst the darkness of this unhappiness, may appear openly to every man seeking it in the height of supreme goodness; as the beloved evangelist John testifies in divine revelation, saying: And he carried me away in the spirit to a great and high mountain, and showed me the holy city Jerusalem descending from heaven, having the glory of God (Rev. xxi). This is such: The spirit lifted up the spirit. How? By his power the Holy Ghost draws the mind of man from the shame of the flesh, that it may fly in the vision of the eye-

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of the spirit of him who sees the interior, not obscured by the blindness of carnal pleasures. What is

this? But the Holy Ghost raises the spirit of man upward, that he may be able to consider the works that are to be accomplished in the spirit, which is the greatness of the works of God; to which a thousand arts of diabolical work are subsisted, so that it dominates them as a mountain is preferred to the plain of the earth, and that it is an immovable foundation like a mountain that does not pass from its place, being also of such height that mortal man cannot describe it in his sense; because it surpasses all human prudence, which rises from earthly minds of earthly qualities. And thus the works of the spirit are shown to the faithful and holy soul: just as the heavenly Jerusalem is to be built spiritually without the work of the manna of the flesh, through the work given by the Holy Ghost, so the greatness and height of the holy works in the spirit appear, so that the same city in good works which was built in men by the touch of the Holy Ghost for countless edifications, has in itself the most noble stones which the holy soul has purified from sin, even with all the putrefaction of sin. Whence also with the very precious stones as gold of its brightness in good layers. But those works done in the rectitude of justice, with which even the heavenly Jerusalem itself is adorned and perfected, whence did they arise? namely from the height of heaven, because as dew descends from the clouds and pours its moisture upon the earth; so good works descend from God upon men, and are watered by the infusion of the Holy Ghost; so that the faithful man, generating good and sweet fruit, gains the fellowship of the heavenly city. Thus, therefore, the heavenly works, coming from heaven to men through the gift of the Holy Ghost, have their brightness in Him, from whom they also departed. How? Because the brightness of God shines forth in the good works of just men: so that He is all the more ardently known, adored, and worshipped on earth by which virtues the city itself, which was made, is adorned with the ornaments of the work; because man is venerated with the help of God. And thus is this revelation seen and known through the eyes of the spirit, so that by the inspiration of the Holy Ghost the heavenly works accomplished in men appear before God in the heavenly. Therefore, as has been foreshadowed, God works from Adria; where through His seat to the west of the Church everything that was predestined before the foundation of the world, He brings to that effect because it is the last day, just as also this work of His, bringing it forth by Himself, with the towers and virtues foretold in the mystical designation, confirmed and adorned, and completed in the highest perfection, He brings it back to Himself. How? The justice of just action designated in Noah after the fall of Adam; It tends to the last day surrounded by many miracles, which God did not cease to demonstrate in his chosen ones at different times, as in the preparation in Noah, and in the showing in Abraham and in Moses, and in the operation in his son. How? Before time it was in the heart of the heavenly Father that he wanted to send his Son at the end of time for the true salvation and redemption of lost man, in the Holy Ghost filled with the Holy Ghost, he had predicted, perfecting works, and as then man works. What is this? Justice, namely, by the just judgment of God in heaven Farewell from Noah, the first joint of the shoulder, thus tending to stronger things in Abraham and in Moses, as if finally arriving at the perfect work in the Son of God, through whom all the signs and proclamations of the old law were completed in open work; and conia whom all the virtues with which the heavenly Jerusalem will be adorned in her children, have been manifested with the most certain declaration in the regeneration of the spirit and water, as the hand in its fingers brings the work that it works to a perfect display: in this way I complete my work to my glory and to your confusion, O devil, opposing you by the

strength of my arm in the north, in the south and in the west, and also resisting you from the east and from the south according to the course of the sun, thus overthrowing you in the west, so that you are confounded on every side, because in my church which is a mountain of strength, to your interior, O most deformed impostor, I am doing the work of justice and holiness; so that you may perish utterly defeated, who wanted my people to perish. But let him who has the keen ears of his interior understanding yearn for these things, and write them down in the conscience of his soul.

VISION ELEVENTH

SEMINAR. — On the five most violent courses of the temporal kingdoms. On the fiery grey. On the wild lion. Of the pale horse. Of the black boar. Of the gray wolf. Of the hill having five peaks and of the five beasts what is signified. The words of Job on that subject. That the Church from its perfection closes in the beauty of justice and truth at the time of Antichrist. That then faith is a thing. That the Church in doubt and beyond its own closes in the beauty of justice and joy. That before the end of the world the bridegroom of the Church will close them most whitely with their testimony, having defeated the son of perdition and having manifested the faith of truth. The words of David on that subject. That the Church, justice having been restored, will silently and patiently endure various sufferings and persecutions. That Antichrist, with horrible terror

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tearing the faithful apart, will sow cruelty and the most delightful persecutions upon weak men. That the Church in its perditions, but not the power of cruelty and the most delightful persecutions upon weak men. That the Church at the end of the world will be shed with the most noble blood, even unto God witnesses of the truth. That we are in the seventh millennium. For this reason God, speaking new secrets and many mystical things hidden, speaks through the unspeaking and unlearned. God's exhortation to deceivers not to hope for this word, but rather speaks the most victorious standard. God's exhortation to lift up. The words of the Holy Ghost to the Church concerning the last time. The Gospel concerning the same. That the earth and the four elements will be washed away and the Church will be filled with her children, lest members be lacking. That the course of the world is now in the seventh number, not after labor the seals of the Scriptures are opened openly and gently as in this book, and there is another number, not after labor it remains, man must not know. Why God willed his Son in the flesh. Of the Antichrist and his mother. That, instructed by his mother in magical arts, he exercises his will in diverse creatures by God's permission. Of his power and the diverse miracles which he seems to perform. The words of Moses concerning the way of God. That some deceived by the devil seem to perform portents in their creatures. But they cannot transcend that way. That Antichrist deceives his followers in different ways and why this is permitted to him. Of the feigned death of Antichrist, of the writing of the curse; whoever contradicts this will be killed. The words of John. Of Enoch and Elijah why they were reserved for that time. Their words to the sons of God. Of their true signs by which the false Antichrists are cast out. That, having been consummated by God's permission, they will obtain the reward of their labors. That all the members of the Church will tremble at the presumptuous arrogance of Antichrist, who thinks that he can penetrate the secrets of heaven. That the power

of God, by manifest virtue, will cast down the son of perdition in the midst of damnation, like the devil. That the infernal sower and the mist of their pride will fill them so that they will return deceived. That when the son of perdition is cast down, the bride of Christ will shine with the whiteness of wonderful beauty to those who have erred and returned to the way of truth. That no one will be able to know the day of judgment except God. An example of Samson. Then I looked to the north, and behold there were five be- A so that every image of a woman in all her members would converge from there. But also as if a great mass of many sacks was joined to the head itself, whence it, raising itself above a certain mountain, attempted to ascend to the height of the heavens. And behold, as if a stroke of thunder suddenly came, it struck the head itself with such force that it both fell from Mount No and sent forth its spirit into death. Whence a rising mist arose, embracing the whole mountain itself, in which that head was enveloped in such filth that the people standing around the mountain lingered a little longer in the mist. Which the people standing around, seeing, were overcome with fear of it. Which the people standing around, blessed of God, were overcome with fear of it? What does this seem to us to be? Ah, we wretched ones! Who will help us? or who will deliver us? For we do not know who will help us; we have been deceived. O almighty God, have mercy on us! Let us return, let us return then; let us hasten to proclaim the testament of the gospel of Christ, because ah, ah, ah! we have been bitterly deceived. And behold, the feet of the aforementioned female image appeared white, giving a splendor beyond the splendor of the sun. And I heard a voice from heaven saying: Although all things on earth tend to their end, so that the world, in the lack of its strength, is bent down to its end, oppressed by no sorrows and calamities; so much so that the bride of my Son, greatly wearied both by the foreshadowings of the son of perdition and by the destroyer himself in his sons, will never be crushed, although she is much attacked by them. When she herself is strengthened in the fluctuation of the heavens and, rising up powerfully, will be made more beautiful and brighter; insofar as in this way she designates sweet and sweet for the embraces of her beloved. For what to the north, you see mystically designates. For you look to the north, and behold there stand five blessed ones, which are the most desired in the carnal course of temporal kingdoms, wildly raving in themselves. One of which is fiery in its cause but not ardent;

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because the course of those times will have men of their own constitution biting, in their own estimation indeed appearing like fire, but not burning in the justice of God. And one is like a lion of the forest color; because that course will support warlike men, indeed stirring up many wars, but not looking into the righteousness of God in them, because in the forest color those kingdoms will begin to incur the fatigue of weakness. But another is like a pale horse; because those times will produce men in a flood of sin lascivious and in the speed of their pleasure skipping the operation of good virtues, where they held those kingdoms will be broken in the paleness of their ruin, because they will then lose the red of their strength. Sectarians, so that they have the blackness of sadness in themselves, and they involve themselves in death in the worlds, namely, putting aside the divine and other similar abominations, and plotting many schisms of divine precepts in holiness. But another is like a gray wolf; because in those times men will have no plunder, both in powers and in other successes, accumulating for themselves, when in these struggles they will show themselves

neither black nor white, but as if gray in their cunning: they will divide the heads of their kingdoms and throw them down, because then the time of the incorrigibility of many souls will come, when the error of errors will be raised from hell to heaven; so that the sons of light will be put to the winepress of their martyrdoms, not pursuing the Son of God, but casting down the son of perdition who will try to perfect his wills with diabolical arts. And these beasts will turn to the west, because these passing times fall with the sun in the west; because as it rises and sets, so also do men when it is born here and when it is before them. Whence also there in the west it appears before the beast; it appears as if a certain hill having five peaks; because in the carnal power in the very expropriations arranged, as from the mouth of each beast a rope is shown, so that from the mouth of each beast one rope is extended to each beginning of those same hills; each beginning of those same hills of power to each height of the arranged power is extended, all of a sub-black color except that rope, which is extended from the mouth of the wolf which seems partly black and partly white, because these prolixities are in the variety of the stubbornness of men's pleasure. By that tenor who is placed in the voraciousness of robbery in the part of blackness, extending many iniquities, yet so that from it those proceed in much whiteness of justice who with terrifying miracles will meet the son of perdition so that they themselves will resist, as my servant Job shows of the just man doing justice, saying: The innocent will rise up against the hypocrite, and the just will hold his way and with clean hands he will add strength (Job xvi). It is as follows: He who is innocent of a bloody deed, that is, of murder and fornication and similar evil deeds, is stirred up like a burning spark against him who always lies in his works. How? Because he names honey; but he devours poison and calls a friend, whom he suffocates as an enemy. Obviously when they sound sweet words; but they have malice within themselves, and he speaks gently to his friend, but he tries to kill him unworthy. But he who has a rod, driving away unworthy sins from himself by the right end of his heart, has also bright paths, the Koran shines, the seat succumbs in which a bright torch; and thus he surrounds himself with the strongest and purest works, himself being accepted and revered, expelling them and winning virtues for himself. Above which also in the east that young man whom you saw shining because of the corner of the conjunction and the stones of the fortress of the building itself purple, you see again above the same corner, because the east of justice is the Son of Man, presiding over the strength of the conjunction of speculative knowledge and human work in the goodness of the Father building upwards, when the Son of Man himself plays in the will of his Father for the salvation of the world (as was shown to you) there he himself also now sitting at the same height for the confirmation of the truth is manifested to you again through the mysteries of his miracles, yet so that now he appears to you from the navel downwards; because from the strength of his members which is of his elect, where now the Bridegroom of the Church himself thrives until their completion you see many admirable and obscure signs, so that from the one to that place where the man is discerned, how the dawn shines; because with that perfection when already daily his members have the perfection of strength virtues until the time of the son of perdition, who will demonstrate the shining of righteousness to those who devoutly worship him. Whence also, as with his lyre, he will bring many torments upon the elect, with his choirs across the transversal of iniquity, the joy which they suffer in their bodies through the ripping of the hair in their bodies through bodily bonds, passing to rest. But from the very place

even to the heels of the feet, that is, to the measure of two fingers transposed above, touching his ankle, he is overshadowed; because by this persecution which the faithful are to suffer from the son of the devil, even to the doctrine of the two witnesses, namely Enoch and Elijah, who despise earthly things, and place their labors on heavenly desires, the faith of the ecclesiastical institution is to be held as if in doubt: with men saying with much sorrow: What is this that is said of Jesus? Is it true or otherwise? But from that measure above touching the ankle throughout his whole feet he appears whiter than milk: which is from the testimony of those witnesses, the final rewards of those awaiting the Son

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having conquered perdition, the Son before the end of the world received in faith the most white and beautiful, so that then he will be openly cast away by those who know him, as David the servant testifies, where he says: But the king shall rejoice in God, all who swear by him shall be praised; for the mouth of those who speak wickedly is stopped (Ps. xxi). This is such: Profound knowledge which is a great state in man, namely, touching the beautiful form of the tongues of men by the will and disposition of God, vigorously symphonizes on the altar of God, because it knows God and the joys in the praises of the resounding minds run, making a torrential journey of words in the purest fountain of the most powerful ruler: when in the lost time the gaps of the hissings of diabolical arts are destroyed, which inflate the minds of men to disgrace. But that image of womanhood which he had seen, is now also shown to you here again; because the bride of the Son of God was shown to be present, offering herself most devoutly, by the most pure prayers of the saints, whence she is also declared to you in the same sacraments for the assertion of justice; yet so that you may now see her also from the navel downwards; because she herself is manifested to you for that creation by which she is now advanced in ecclesiastical dignity, to the fullness of her children by many mysteries of miracles for the protection of many. For from the navel to that place where the woman is known, she has various and scaly spots: which is from that fortitude which now worthily and praiseworthy she flourishes in her children, until that time when the son of perdition will try to perfect his arts, which the devil will first send forth, variety and hardness in the objection of many vices both in fornications and in miserably tolerable. How lamentably those who should love her will persecute her fiercely. Whence also in the place of no knowledge a monstrous and blackest head appears; because with the arts of the first seduction in monstrous filthiness, and in the blackest iniquities, the son of perdition will come mad, with fiery eyes: and having as it were the ears of an ass, and nostrils and mouth like the nostrils and mouth of a lion: when he lets in the furious acts of the most wicked fire and the most foul sounds of contradiction, causing men to deny God, thus infusing the worst stench into their senses, and tearing apart ecclesiastical institutions with the most cruel rapacity, namely, gnawing with a great gap and horribly sharpening like iron and horrible teeth; because with a most voracious grin he inflicts the worst of the vices of the constitution. And from that head he inflicts the worst of those who consent. And from that head to those knees, others and red and as if many against which the son of perdition must first and gently try to seduce men, until that time when the Church in her sons the white clay of true faith, but in the very august blood of sighs and especially the age of the knees up to the two zones which crosswise above touching the heels when they are already white, appears bloody; because when she

has already withstood as if the movement of her oppression, up to the two witnesses of truth who will most strongly contain the Church, now showing the whiteness of justice and rectitude about the end of the world, she will suffer the most wicked persecutions and the most cruel shedding of blood, in those who have despised the destroyer himself. What is this? When the son of perdition has already received confidence and strength in his contrary doctrine, deceptively strengthened; then the Church in its hasty course will be suffused with her most noble blood, where she herself will also build a dwelling place with her most noble blood. For you, O streets of Jerusalem, then in the best devil through the blood of the saints the lightnings of the above king persecuted, so that he himself will be reduced to nothing by his great terror. But O you men, who desire to dwell in them, suck him, and adore God who created you. For in six days God finished his works; and on the seventh he rested from his work. What is this? Six days are six numbers of the world; but on the sixth new miracles were given to the world, so that also on the sixth day God completed his works. For before the world, in the seventh number of the world before the last day, is as on the seventh day. How? The prophets fulfilled their words, My Son also will prefer my will in the world, and but this also for the time of the full number of times, and for more times than the years of the men themselves, yet by me well died in diversity. But now the Catholic faith is wavering among the peoples, and the Gospel is extolling among men, even the most powerful volumes that the most approved teachers have elaborated with much diligence: they are fading away with shameful weariness, and the food of life of the divine Scriptures has already become lukewarm. Wherefore now I speak through a man who does not speak of the Scriptures, nor was he taught by an earthly master; but I who am have published through it new secrets and many mystics that have hitherto been hidden in volumes, like a man who first makes slime for himself: and then from it he discerns which forms according to his will. Fruitful teachers of good gain, redeem your souls and cry out this word strongly, and do not be incredulous towards it; for if you despise it, you must not nourish my people under my law, having care until the very end of that time, that cures, when all care will fail for all free. But from this time you have times of times fixed by predestination, running to that time in

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when the son of perdition will come. Therefore, be strong and be strengthened, my chosen ones, taking care not to fall into the grave of death; but the most victorious standard of other teachings in the error of those paths, which they run ahead of and will be under, the son of perdition, whom they call the antichrist: be initiated in the footsteps of him who taught you the way of truth when he appeared in the flesh in the world with great humility and not with pride. Hear therefore and understand. For the Spirit says to the Church about the time of the last error. Death rushes into the Church at the very hour when at the end of times the cursed one, the son of curse, will come; who is the curse of curses, as my Son testifies in the Gospel about the city of the worst error, saying: And you, Capernaum, will you be exalted to heaven? Will you descend to hell? (Matt. xi.) This is such: O you who dwell in the caves of iniquity, who exist in the darkness of concealment, and who have wings of hypocrites' dissimulation, how can you stand on the high walls, when they hide the light in filth, saying: Who is like a murderer in a hypocrite? You will have miracles of signs, will you dip heaven in the abyss. How? Your works will seek the bottom of hell, you will lie absorbed

in its voraciousness: so that even hell will vomit out the stench of darkness, in which the world will see the bitterness of death. In the destroyer of perditions will he see. But the head is without the belly and without the other members and should not be. The head of the Church is the Son of God, the wind and the other members that follow, the Church with its children. But the Church is not yet perfect in its members and in its children, but in the last day when the number of the elect will be filled, then the Church will also be full. But even then in the last day there was a disturbance of the world; When God washes the four parts of man, with that which is mortal in the flesh of man, and then in the consummation of the world, God perfected his works in the full joy of the world. Five days, there are five numbers of the world, in the sixth new miracles man was formed. But now the sixth number is ended and has come to the seventh number; in which now the course of the world is placed as on the seventh day of rest, because that work which the strong doctors had before in the depth of the closed seals of the Holy Scriptures: now they are to be openly brought forth, in the lightness of words as the words of this book are, as on the seventh day of rest. For there are six days of work, the seventh is rest. There is no other number of days, what remains for you, O man, is not to be known; but is in the secret of the Father. But you, O men, about this time: the time of times seems to be in the course before that murderer comes, but then he will desire to pervert the Catholic Church. But who then will be; nor as nor what is after seven days of the week, as not now after seven days of the week, can you know; but only the Father knows this, who has put these things in his power. For about the days of the week or about the times of the times of the world, you, O man, do not need to know any more. But after five numbers of the world I published heavenly miracles to the world; just as in five days another creature had been created before man, which was subject to man. So also there was a fulness of unbelievers and Jews, and diverse schisms of diverse evils, both of the Gentile and Jewish peoples, had boiled over, and the law and prophecy had already sweated, and all peoples had been tested both in evils and in good, before. The only-begotten mind assumed flesh from a virgin. For it had not been decreed that he should be sent, after all these things had been given, that all justice might be tested in the pure. But if my Son had come first, he would have been scandalized. But if my Son had come before, he would have enjoyed this impressing deed, as if that man had as if he were insinuating it, as if a man wanted to gather ripe fruits, or if his incarnation had been delayed until the very end of the world: then he would have come rapturously, as if that fowler who catches birds fraudulently, without them knowing how they entered his net. But my Son came at that time, as if the day after the ninth hour was already tending to vespers, namely when the greatest virtue was already departing, cold began to be present: thus after five numbers of the world My Son was present in the world when the world was already running towards sunset. What then? For he himself, coming, opened the marrow of the law where he turned the water of the law into the wine of the Gospel, where he also made the greatest flow of virtues sing, which he completed by coming so timely; so that the ecclesiastical virtues might be strengthened as if by the Spirit, and with firm roots in men strengthening them, and so that the virginity which he brought into himself might be rooted in, and the virginity of flowers might sprout and expand. But the insane murderer, namely the son of perdition, will come in a very short time; when the day is now departing, the sun is already setting, that is to say, when the last time is already falling and the world is abandoning its tenor; but this

testimony, O my faithful ones, hear and understand it devotedly for your caution, lest the error of the persecutor himself, coming suddenly to you without knowing it, should precipitate you into a crash of unbelief and perdition. Wherefore arm yourselves, and fight to the utmost, having been forewarned by the most faithful names: prepare yourselves. For when that time comes in which that most wicked deceiver will appear horribly, that mother who deceives him into the world will part him from his childhood in a girlish house full of diabolical arts, in a desert of abjection among the most wicked men, where his parents do not know her, nor those with whom he stays know her, because the devil persuades her to go there, and there, by deceiving her, he arranges her according to his will, as if she were a holy angel. And therefore she

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separates herself from men, that she may be the more easily concealed; Whence also some, but yet few, men secretly committed the most wicked act of fornication, as if a holy angel commanded his wickedness to perfect it. And thus in the most fervent ardor of fornication he conceived the son of perdition, not knowing from which seed of those men he conceived him. But Lucifer the serpent, namely the ancient one, delighted in that filthiness, inflates this coagulation with his arts, and possesses it entirely in the womb of his mother with all his powers, so that destroyer comes out of his mother's womb full of the devilish spirit. Then he avoids that customary fornication: and openly tells the foolish and unwise people that he has no husband, nor does he know the father of his child; but fornication, which he denies is holy, he does not call holy. Whence also the people think and call it holy. Thus the son of perdition withdrew by devilish arts even to the stronger. But his mother, with certain magical arts, sometimes having so much in common with the people, made him appear and anar. Who, when he has reached full manhood, will teach a manifestly contrary doctrine; thus resisting nothing even my chosen ones, and acquiring such strength that in his great power he will try to elevate himself above the clouds. For I, in my just judgment, allow him to exercise his will in diverse creatures; for as the devil said in the beginning: I will be like the Most High (Isa. xiv) and fell, so also I allow that same devil to fall in the last time, for he himself says in this his son: I am the Savior of the world. And as in the beginning it is said that every world is that Lucifer was a liar, when in the beginning it is said that he wanted to be a man like God; so also all faithful man, but in the last day he makes himself like the Son of God. For he is the worst beast, killing men who deny him and adjoining himself to kings, leaders, princes, and divines, and depressing humility, from even raising pride, and depressing humility, subjecting it to himself by diabolical art. For his power extends even to the lip of the wind; so that he seems to stir the air, bring fire out of the sky, and produce lightning, thunder, and hail, even overturn mountains, dry up waters, take away the greenness of the forests, and restore to them the juice of man. For he shows such illusions in diverse creatures; namely, in their moisture, in their greenness, and in their dryness. But he also works his deceptions in men, not from the beginning. For how in it will seem to send sickness to the healthy, and sickness to the sick, to cast out demons, and sometimes to raise the dead. How his soul is sometimes that of the devil himself, he will sometimes show his illusions about the corpse of him who has departed life, causing his corpse to move as if alive, which however is done for a very short hour and not for a long time and is of no consequence. Which some, seeing, trust in him; but some, wishing to retain their own file, will nevertheless always wish him to be

propitious to themselves. Whom, however, not wishing to hurt more severely, He sends upon them certain infirmities. Who, while they seek the medicine and help of the eleven and cannot be cured, resort to Him temptingly. If He is able to cure them; whom He sees calling to Himself, He takes away the infirmity which He has brought upon them. Whence they who love Him greatly will believe in Him. And thus many will be deceived, He Himself clouds the eyes of the inner man; through whom they should have looked into Me, wishing in the proof of their mind as in a certain novelty those knowledges which they see with the outer eyes, and which they feel with their hands, and despising those invisible things which they keep in Me, and which are to be comprehended in Me, I show My rak'ahs in threat to those whom they wished; He remains to Himself, except in the shadow, while in the will of bodies, but except in the shadow of the mysteries of bodies as I spoke to My servant Morsi, as it is written: For man shall not see Me and live (Exod. xxxiii). This is as follows: He who is mortal will not set his gaze on the brightness of my divinity, so that in corruptible ashes he can have a mortal life, while he is in the fluctuation of passing time, namely, that he abandons one life and passes to another; because all living things are solidified by me, and because I live and there is no change in me. For just as a mosquito cannot live if it throws itself into the flame of fire, so also a mortal man could not subsist if he were to flaunt the brilliance of my divinity, but I show mortal men a certain gravity of his mortal weight, myself in the obscuration there; as a painter declares to men those things which are invisible through the images of his painting, and with the heat of the Holy Ghost I will make you a chalice. For when you have looked upon me with your good intention, you will know me in your faith, I am with you in my exterior. But those who despise me turn to the devil, because they do not want to know me. Whence I also cast them away. But the devil deceives and deceives them in whatever way he pleases: so that they think that whatever he shows them is true. And this same ar. e. n. of his deception the devil infuses into those who trust in him: so that in this art they show men fallacies of diverse portents in creatures according to their will. But yet they cannot transmute the elements, nor other creatures that were created by God into another way; except that only by their deceptions they imagine certain monsters as if certain ad adebat in those who believe in them. For even Adam, seeking it more than having it, lost the glory of paradise; so also these men lose the sight as A hears in the interior man, because they destroy God and worship the devil. According to this way the son of perdition works the deceptions of his arts in the elements, showing in them beauty, sweetness and sweetness according to the will of the men whom he deceives. But this power was promised to him for this reason, that the faithful may see in right faith that the devil has no power over good things, but only over evil things of eternal death. For whatever this son of iniquity does, he does it in power, pride, and cruelty, having no mercy, humility, or discretion; but with command and great amazement he rushes men to this, and that they may follow him, he gains his people's wills for himself, telling them that for many they should freely perish, lest they should perish by proposing themselves in vigils or in fasts, whom he pretends to be: in order that thus they may be delivered from hell and reach life. Whence they, deceived in this way, say: O woe to those miserable ones who were before these times, because they afflicted their lives with terrible tortures, alas ignorant of the piety of our God! For he shows them treasures and riches, and permits them to feast according to their own wills, confirming his doctrine with deceptive signs; so that they think that it is not necessary for them to restrain their

bodies in any way and that he commands them to observe the same according to circumcision and Judaism according to the customs of the Jews, the stronger precepts of the law, which the Gospel, when worthy of their will, has made lighter, he himself according to their will makes lighter. And he says who to me with me for eternity casts away baptism also and the gospel of my Son. And he mocks all those precepts that have been handed down to the Church. And again he says to his servants with diabolical mockery: see who and what kind of madman he was who by his lies established the observance of these things by a simple people. But I want to die for you and for your glory, and to rise from death. And thus I will free my people from hell; so that from now on, living gloriously with me in my kingdom, which you deceive them, he pretended to have done before. And of his beloved ones he says: that they should strike him with the sword, and wrap him in a clean linen cloth until the day of his resurrection, having deceived them so that they would finish killing him, and he brings forth a terrible cursed writing as if it were the salvation of souls; which he gives to men as a sign, and commands them to worship him. But if any faithful one refuses for the love of my name, he will be consumed by him with a terrible torment of torments, from which all who see or hear these things will be shaken with the greatest amazement and doubt, as my beloved John also shows, saying: And I saw one of his heads as it were slain unto death, and his deadly wound was healed. And the whole earth marveled after the beast (Rev. 1:11). This is what it is: I, the lover of the mysteries of God, saw the deceiver and the accursed one, in great and innumerable iniquities, surrounding all the holiness of the saints, and tiring it with manifold vices; who, by the acts of his lies, will shed his blood in slaughter and thus will resemble dying, not falling in his body but in a deceptive shadow, as if stricken and considered dying. Whence also in the error of his deceptive wounds, as if he had died, he pretends that he has revived as if from the sleep of death; and hence all the accursed who are in the whole earth will be seized with a wonderful and terrible astonishment in the fear of this accursed one, just as even the people were astonished at the greatness and strength of Goliath. And so, as you see, the multitudes of my elect, both at these tortures and at the contrary and monstrous and horrible signs that the son of perdition will send forth, will seem to be moved with great astonishment of fear, emitting a groan of lamentable anguish. But my two witnesses, whom at that time in the secret of his will I have reserved for myself, namely Enoch and Elijah; that they may resist and that I may send them to lead those who err to the path of truth. Who will show the strongest and most robust virtues to the faithful; because when the words of their testimony in the mouth of each are considered equally by them, the faith of the truth has been reserved by me for so long, that when they go forth, their word may subsist in the hearts of thence the seed of my Church in great humility. And they themselves will say to the children of God whose names are in the book of life: O you who are upright in heart and chosen in the glorious praise of the blessed graces of life, hear and understand what has been confidently discerned for you. This accursed one was sent by the devil, that he may send into error the souls who submit themselves to his commandments. For we were shut out of this world, reserved in the secrets of God which are hidden from men, so that we were not in the care and distress of men. For to this end have we been reserved, and sent to you; that we may contradict the errors of this destroyer. See therefore, if the words are similar to you either in bodily stature or in age. And All who follow the two old and true witnesses, carrying the standard of

God's justice, will shine in great error both before God and before the people; running through the streets, and cities, and dialogues wherever the son of God has breathed the streets, and cities, and diacritics, and performing many signs in them in the Holy Ghost, so that all the people who see them will be led into the greatest admiration. But for this reason these great signs solidified upon a firm rock will be given to them, in order that those contrary and false signs may be cast aside. For as lightning sets fire and burns, so will the son of perdition do with his perverse iniquity and wickedness, burning the peoples with magical

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arts as with the fire of lightning. But Euoch and Elias with the right doctrine will, as with a clap of thunder, throw down all his cohorts terrified, thus establishing the strongholds. Nevertheless, by the permission of my will, they will finally be finished by him, and receive the reward of their labors in the cups. Then their doctrines will be made will be heard, because their voices will no longer be heard in the world, they will show the brokenness of men in the elect, and in the hope of the above he well despises the art of having, because he shows both the mode and the Salonon of the good and upright man, saying: The house of the just is much strength, and in the brokenness of the wicked there is trouble. (Prov. xvi). Such is the habitation of the Sharp One where there is no contrition and unhappiness: there is a special mirror of the eye of God in the upright man, in which the same eye sees the strength of his miracles as in the appetite of the striking sword. But in the proceeding deeds, as in the growing brokenness of the proud heart, which builds ruins in its own pleasures, that sadness will be, because the proud heart does not trust in that hope, which flourishes in the heavenly satiety. But in order to see what he warns, that every aforesaid woman indicates this in all her members of iniquity, much arrogance of pride removes as from a small error the wickedness instilled in her, seizing a greater error, namely, wanting to be exalted above all, that is, with his deceptions will be accepted, the whole Church in all her children, both great and small, is thrown into the greatest fear, expecting the madness of his presumption. And like a great mass of much dung is joined to his head, from where it, raising itself upon a certain mountain, tries to ascend the height of colors; because the greatest art of the diabolical snares, the son of many uncleannesses bringing to him, being the son of iniquity, supplies him with presumption, and he thinks he can penetrate the secret essence of the celestials. How? For since the whole will of the diabolical seducer, so complex in his iniquity and cruelty, will not be permitted at all; he will gather his whole cohort, and will tell those who believe in him that he wishes to go to heaven. But just as the devil needed the Son of God to be born for the redemption and salvation of souls, so also this most wicked one, when he will involve himself in the deadly evil of all evils, will not know that the strongest blow of the hand of God will come upon him. And behold, like a stroke of thunder, suddenly coming, it strikes his head with such force that even from that mountain He casts down and that he sends forth his spirit into death; because the power of God manifesting itself, the same pride of perdition by the power of his zeal prostrated, because from that pride with which he had raised himself against God, he fell with a great precipice of his presumption, and because he vomited up his vital state into the death of eternal damnation, because just as the temptations of my Son were permitted, when he himself, tempted, said to the devil: Go away, most vile Satan, and he fled in terror; so also those temptations which the Son, the iniquity of

the Church, will receive their consummation in this zeal of mine. Then suddenly a fetid mist will encompass the whole mountain itself, in which the very head itself is enveloped in such filth that the asses of the mountain will be in great fear and infernal stench will fill the whole place of their pride, in which that most wicked accuser was seething with such uncleanness and stench, that by the just judgment of God no beginning nor sin of him will be remembered from now on; because those people seeing his corpse prostrated on the ground without a voice and filled with much decay: they will know that they have been deceived, The very mist around that mountain, while the divine lingers a little; because that stench, manipulating the devilish pride, shows it unclean, so that people who are seduced by it, seeing the stench and that uncleanness, may realize their error and return to the truth. For astas; the people having the greatest fear are shaken; because having the greatest horror it strikes, so that they utter mournful voices and selections, and they were behold the aforementioned ones. And behold the aforementioned ones of the female image appear white, giving splendor above the splendor of the sun: this is that the strength of the foundation and the support of the bride of my son will show much whiteness of the star, and will demonstrate that beauty which surpasses all the beauty of earthly brightness, with the son of perdition, as has been said, prostrated, many of those who had erred will return to the truth. But after the fall of that wicked one, when the last day occurs in the dissolution of the world, mortal man is not the father; because since he cannot know, because the father keeps him in secret, in secret. To the judgment therefore, O men, he is eager for you. But as it was foretold, the Son will prevail in the last time through my most powerful Son, and the most powerful enemies of Satan will be cast down in pursuit of him, as it is written in sacred history: And the pillars being shaken mightily, the house fell upon all the princes, and the multitude that was therein: and he slew many more while he was dead than he had slain before while he was alive (Judges xvi). This is as follows: The Synagogue was first joined to the Son of God, namely, the most powerful Samson; to whom he himself distributed the secrets which were hidden in the Old Testament in his wonderful doctrine, kindly opening to him the inner sweetness of the law which was stronger than the law. But they deceived him; causing his secrets to be mocked, looking into his doctrine. Wherefore he himself, moved, predicted that the kingdom of God would be given by her to other and other nations; so in many

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you are a great crowd going up to the city of Jerusalem, killed by the unbelief of those who spread their clothes on the road, where he returned what he had promised to them by miracles, to whom he had been betrayed by his bride. And in that fervor he deserted his bride, he leads him to leave his house deserted. But the father of his bride, namely the devilish seduction; other men, cunning foxes, namely, he joined. Then the Son of God sent cunning foxes, namely the apostles, who burned, the spiritual crops of his enemies, who with holy fire turned over the crops of enemies to spiritual understanding, Na the Synagogue with his father's understanding, namely, the Synagogue was overthrown by the small unbelief. Then he killed the unbelievers with great signs and astonishing miracles; Na that all trembled with great astonishment, they said to him that they feared the Romans would come and take away their place and nation. Wherefore they gathered their council to destroy him, but he himself ascended himself on the mountain, in prayer he said that, if he could

weep, that cup would pass from him. But Judas Iscariot betrayed him, delivering him into the most ruthless hands of his enemies. And he himself ascended his fortunate wine, which is unknown to the people, except insofar as it is grasped in faith, as if the hairs on his man's head showed, namely, taking the jawbone of an ass, he said, I am the daughters of Jerusalem, not upon him but the terror of future evils, most truly predicting to them. And thus, when he was weary on the cross, he thirsted, the fountain of true faith emanated from the Gentile people; from which he himself did not blush when he drank, saying also that it was thus consummated. Whence he gave up his spirit, he afterwards descended into Gehenna, namely to a prostitute, while his enemies besieged him, and the guards set him up to sculpt him, but he himself, rising from the dead, sought a kingdom with two gates, that is, with his special elect, and with the common people whom he had thus delivered from hell. But thus the most beautiful bride, namely the Church, united to him, most diligently sought from him how his strength reigns, but gradually and Damasus said he opened him with discretion. How With Catholic pretension. How some of them thought they should walk in the old law and in the new, until perfect correction, which was bound by human sinews but not yet having perfect dryness. Whence the Church, still uneducated, said to many crowds: This is the strength of my spouse. And the people hearing these things, wanted to worship God with a sudden movement. Or by hearing words only, and not by the signification of the Holy Ghost. But thus his strength was not known. Then virginity as new ropes that were never in work, just as virginity was not gloriously held; it was nobly erected, which is bound by the strength of the Son of God. But the Church, raising herself up, said: O you. my friends, these are many peoples with great strength. And you are beating him with many of his words in a great noise. We are not so his strength is manifested. Afterwards, the Church was strengthened in the seven gifts of the Holy Ghost, as in the seven crimes of that one, by means of which a strong nail was fixed in the firmament of the apostolic preachers. Whence, having thus spread the net of faith, the Church cried out: O how strong is my spouse in his seven crimes. And all the peoples, hearing this, rushed upon him, thinking that he had no greater strength. But even in this way his strength was not acknowledged. From then on the Church shed many tears; because she did not know the strength of the Holy Trinity, but did not yet perfectly understand his divinity. Whence he himself was moved to know in his beloved John: in the honor of the Father and in the ardor of the Holy Ghost he cut off his head. And so there, even to the bride, the schisms that will be in the son of perdition will rest; there his strength will be cut off by his crimes, having been abraded: men at that time will seek to follow him rather than the son of perdition, saying: What is it, O God, that we see such and so great miracles? And thus his strength is defined, he now seems to be clouded by the true faith in the blindness of unbelief. But his strength will rise again, he will be seen by Euoch and Elias. Therefore, having strongly cultivated pride and presumption, he will cast down the son of perdition with all his diabolical arts and other vices, and will crush the diabolical vices much more severely, he will now make the Church out of his presence under the name of Christianity, and divine worship will still flourish in the world temporarily. What is this? Because he will already flourish, satisfied. Then this diabolical persecutions and the strongest operations of virtues will cease in men even temporarily. But he who has sharp ears of the interior understanding: here in the ardent love of my mirror, let him pant for these words, and let him write them in the conscience of his soul.

TWELFTH VISION.

SUMMARY. — That in the last time the world is dissolved by many calamities or honor in vol in merits. That all creatures are stirred up again and whatever is mortal in the air or in water or on earth gives life and that which sat in them is gone. That the bodies of the dead wherever they may have been rise again in the integrity of their body and sex. And to the sealed and unsealed rising again. That the Son his

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The Father has given the power of judgment to the judge, not in difficulty, to come quickly to judgment. The Gospel will appear. That the sealed are quickly caught up to meet the judge, not in difficulty, and the organs and monks and other purpose will close. That the heavens meanwhile hold their praises in silence when the Son pronounces the judicial sentence, the conscience of each one open. Of the good and the evil who are to be judged. Of the unbelievers who, having been judged, do not arrive at judgment. That when the judgment is over, the greatest rest of tranquility arises. That the elect are received into the glory of eternity with great praises, but hell swallows up the reprobate with great howling. The Gospel of the same. How the elements, and the sun, and the moon, and the stars, are changed for the better after the judgment is over, and there shall be no night. Words of John concerning the same. After these things I saw and behold all the elements and all their A's going to the infernal places with a great howling. And thus heaven received the elect, and hell swallowed up the reprobate. But suddenly there arose such great joys and such great praises in the heavenly places, and such great sorrow and such great howling in the lake of the abyss, beyond even human sense can express. And soon all the elements shone in the greatest serenity, as if the blackest skin had been stripped off from them, and they were sweating; so that neither the heat nor the earth had any fragility any longer. The sun, the moon, and the stars, as if they were very much adorned: and they remained fixed without movement in their course, so that they no longer distinguished day from night. And thus it was not night, but day. And it was finished. Literally I heard a voice from heaven saying to me. These nysteria show the last times: in which temporal times will be changed into the eternity of that flashing which is without end. For the last times will be burdened with many dangers, and will show the setting of the world with various signs. For as you see, on the very last day the whole world will be shaken with terrors and shaken by storms: so that whatever is in it that is transient and mortal will end with these calamities; because then the course of the world will be consummated according to the divine disposition. For as it comes when it is ended, so that even with feigned infirmities it is cast down, so that even at the very hour of its death it is dissolved with much pain; for just as the end of the world will be preceded by the greatest adversities, and at its end its diversities will dissolve it, since the elements will dissolve with terrors, because they will no longer be able to exercise them. By a sudden and unexpected movement, at this end the elements are relaxed, all creatures are stirred, fire crackles, the air is dissolved, water flows out, the earth shakes, lightning flashes, thunder roars, mountains are split, forests collapse, and whatever is mortal in the air, or in the water, or on the earth is given life. For fire moves the whole air, and water fills the whole earth; and in this way all things are purified, so that whatever stinks in the world vanishes as if it had not been, just as salt dissolves

when it is immutable in water. But by divine command, as has been shown to you, having received the resurrection, the bones of the dead are everywhere covered with their own flesh, and are not touched by any eye, but either by fire, or by water, or by air, or by water.

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Yes, that in this way the earth yields, as salt from water I sweat, because my eye knows all things, and some with soul and body, without that contraction and amputation of their members, but in the integrity of both body and sex, as in the blink of an eye they rise again: the elect having the splendor of their good works, and the reprobate bearing the blackness of their unhappy acts, so that their works there are not hidden, but will appear openly in them. And some of them are sealed in faith, but some in such a way that the conscience of those who have faith shines through the works of faith in the splendor of wisdom, but the care of others appears in darkness, by which they are distinguished, because they fulfilled faith well in works, but they existed it in themselves. They fulfilled it, but also those who did not have it in themselves: because they did not want to dwell in the old law, nor in the new grace, the dream of the living and true God. And then in creation he gave, and they wanted to dwell in the true God. Nor is what the heavenly glory denies hidden, the Son of God in the form of his humanity and passion, which in the will of the secular Father the human race will come surrounded by the heavenly army: because the Father gave him this, that because he himself had visibly lived in the world, he would judge the visible things of the world, as he also shows in the Gospel, saying: And he gave him authority to execute judgment because he is the Son of man (John 5). This is such: the Father testifies of his Son. What is this? The Father gave authority to the Son; because he was always with the Father in the divinity of his hands, but receiving humanity from his mother, according as he received humanity also from the Father, that every creature feels the Son of God himself, just as every creature in creation rises in form and subsists in God. And therefore they are in dignity or inclining: and according to which this which was collapsible and visible in the place, also those things which were visible in the world, according to what is just, he discerns, namely in the judicial power, terrible to the unjust, but appearing pleasant to the just; judging them in such a way that they also feel their purification elements. Then those who are sealed, to meet the just judge, are not with difficulty but with great speed, so that since they themselves had faith in God, believing: also the works of faith may be clearly seen in them, where the knowledge of God is not ignorant of their actions both in good and in evil, as has been shown to you; there the good and the bad will be separated, because their works are also dissimilar. However, it appears to the evil in imagination, or in the most certain way it appears either in infancy, or in childhood, or in youth, or in old age, or in all the deeds of my Son, namely the Patriarchs and prophets who were before his incarnation, and they seek an apostolic contemplative life, because they say this life is more glorious than that, this before me which is of humanity to him; but whoever seeks me in humility in that conversation which was given by the inspiration of the Holy Ghost, him will I exalt in the first places in the heavenly country. Then the heavens again contain their praises, when the Son of God pronounces a judicial sentence both upon the just and upon the unjust: listening with blandness He bestows heavenly joys on the just, and when He terribly bestows upon the unjust, His death will be greater than that in which the consciences of men, both good and evil, are there naked and open. But the just who there perceive

the words of the most just judge, have indeed done many works of justice: but yet they did not have them in the fullness of perfection while they lived in the world, whence they are to be judged even now in them. But the unjust who feel judicial severity there in themselves; indeed they have committed evil deeds, but yet they do not utter them in ignorance of the divine majesty, which is in the iniquity of prejudiced condemnation of unbelief, and therefore the sentence of the judge himself is to be weighed. But they are to weigh all things and themselves by their own weight. But they are not sealed in faith, because they are in perdition with the devil in the north part, that is, they disturb perdition with the devil; but yet they do not reach that judgment of man; but yet they do not reach that judgment of man, seeing it and awaiting its end, they have much joy within themselves; because they did not know, because they led, the true God, not lost in unbelief, nor did they receive under the Gospel the remedy of the seventh day; but they persisted in the curse of the fall of Adam, having the burdens of damnation. Whence also they are found already judged in the unbelief of their crimes. And thus, when the judgment is finished, the terrors of the elements, and lightnings, thunders, and winds, wear away in tempests, and everything that is transitory and passing away falls away, and will no longer appear, like snow that ceases to be when melted by the heat of the sun, having thus arisen by the greatest dispensation of divine tranquility. And thus the elect, having the splendor of eternity, seek glory with the heavenly army, namely, the Son, and the heavenly glories with the heavenly army in great glory, heavenly joys; and the reprobate, together with the devil and his angel, tend to eternal punishment in a military contraction where they see eternal death prepared for them eternally; because they followed their desires more than the commandments. And thus the calum A receives the elect into the glory of eternity, because they loved the ruler of heats, and hell swallows the reprobate, because they did not cast off the devil, so of all joys, and of all offspring, with such great howls arising in hell, moreover because they have a human understanding arising in hell, moreover because they possess a human one. and these have eternal death, as my Son speaks in the Gospel, saying: And these shall go into eternal punishment, righteousness into eternal life. (Math. xv.) This is such: Those who stink in the flattery of all evils, and do not thirst for what is just to draw in the highest goodness: through the path of their unbelief and wickedness they are immersed in the punishments of eternal perdition, receiving infernal torments according to their works. But the addicts of the heavenly lightning of Jerusalem who faithfully stand at the gates of the daughter of Zion, will shine in the light of eternal life: which the most chaste virgin in the secondness of her virginity brought to the believers in a wonderful way. And as you see, they will shine with all these covenants: namely, with every obstacle of blackness and dirt removed, For without splendor it will shine most pure, and water will stand clear and smooth without the force of effusion and submersion, and the earth will appear very strong and very flat from all its fragility and inequality, all these having been transferred into great tranquility and beauty. But both the sun and the stars, like the most precious stones in gold, will have in the firmament much brightness and the greatest splendor of their own to distinguish day from night, because they are now in immutability after the end of the world: therefore the day is united and unfailing, as my beloved John testifies, saying: And there shall be no more night; and they shall need no light of a lamp, neither of the sun: for the Lord God shall enlighten them (Rev. xiii.). This is such: He who has treasure sometimes withdraws it, sometimes also sends it

forth: as the night hides the light, and as the day drives away darkness, bringing light to man. So it will not be in the change of times, because then the shadow of night will be driven away, therefore the darkness of night will no longer appear, because even that change will no longer need that light, which men kindle for themselves, expelling the shadows of darkness. Nor will the sun then embrace mutability, which now accompanies the days without any change, because then the ruler of all things, by the brightness of his divinity, will have fled the darkness of his grace in the world. But he who has sharp ears of the inner understanding, here in the burning ears of mine, let him listen to these words, and write them in the conscience of his soul.

THIRTEENTH VISION.

SUMMARY. — Symphony of Holy Mary. Of the nine orders of heavenly spirits. Of the patriarchs and prophets. Of the apostles. Of the martyrs. Of confessors. Of the heavenly. The voice of harmony in complaints about those recalled to the same degrees. In exhortation of virtues and in contradiction of diabolical arts. That God is to be praised incessantly in heart and mouth for the inefficiency of his grace. That symphony is to be uttered in unanimity and concord. That the word designates the body, but symphony the spirit, and harmony the divinity, but the word the humanity of the Son. That through the symphony of rationality, the torpid soul excels in vigilance. That symphony softens hard hearts and induces the humor of compunction and calls upon the Holy Ghost. That the faithful should rejoice unceasingly with all devotion. Words of David on the same subject. Then I saw the most luminous air, in which I heard in C all the aforementioned signs a wonderfully diverse kind of musicians in praise of the heavenly joys of the citizens, who bravely excel in the way of truth, and in complaints of those recalled to praise of the same joys and in exhortation of virtues exhorting themselves for the salvation of the peoples, to whom the devilish snares resist; but the very virtues oppress them, so that thus faithful men finally pass from sins to the heavenly through repentance. And that sound, like the voice of a multitude in praises from the heavenly degrees symphonizing in harmony, thus said: O most splendid kind, serene glory has been infused into you alone, the source of salvation through which he created the world is his only Word through which he created the first matter of the world; whom Eve feared: this Word fashioned man in you, and for that luminous race, from which the Word itself brought forth all virtues, just as in the first matter it brought forth all creatures. O in the most sweet rod budding from the stock of Jesse, O what great virtue it is that the divinity looked upon the most beautiful daughter, as an eagle fixes its eye upon the sun, when the heavenly Father attends to the brightness of the Virgin, when he willed his Word to be incarnate in her. For in the mystical mystery of God, when the mind of the Virgin was enlightened, a wonderfully bright flower came forth from the Virgin herself. And again he said: O most glorious living light, angels who below the divinity look upon the divine eyes with the mystical darkness of every creature in burning desires, from which you can never be satisfied! Oh, how glorious joys that form of yours has, which is in you untouched by every wicked work, which first arose in your lost companion the angel, who wanted to fly above the pinnacle hidden within, but the instruments of his fall suggestion

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the beast, when consumed, very quickly restored from the water so that in this way the earth returns it, as salt sweats from water, because the eye and mind know all things, and none can hide from me. Thus all this, some with soul and body, without any contraction and amputation of their members, but in the integrity of both their body and sex, rise again as in the blink of an eye: the elect having the splendor of their good works, and the reprobate bearing the blackness of their unhappy acts, so that their works there are not hidden, but will appear openly in them. And some of them are sealed in faith, some not before; so that the consciences of those who have faith shine through the works of faith in the brightness of wisdom, but of others appear in the darkness of their neglect, through whom they themselves fulfilled, because they fulfilled faith in works, these before it existed in themselves. They fulfilled, these before it has it in themselves; because they neither in the old law, nor in the new grace did they wish to have the petition with the brightness of the old light of God. And they wished to have the petition with the brightness of the old light of God. Nor is the glory of heaven hidden from the reprobate, the Son of God in the form of his humanity and passion, which he suffered in the will of the Father for the holy cause of the human race, will come to judge the human race itself, surrounded by the heavenly army; because the Father gave him this, that because he himself had lived visibly in the world, he might judge the visible things of the world, as he also shows in the Gospel, saying: And he gave him authority to execute judgment because he is the Son of man (John 5). This is such: The Father testifies of his Son. What is this? The Father gave authority to the Son; because he always remains with the Father in divinity, but receiving humanity from the mother, according as creatures are the Son of God himself, or that every creature in creation is a form, or also all subsists. And therefore by creation forms are subsists in God the Son. And therefore they are in dignity or inflection: and according to this that they are to be placed, he places them so that because he himself was a palpable and visible man in the world, he also discerns those things which were visible in the world according to what is just, namely in the judicial power appearing terrible to the unjust, but bland to the just; judging them so that even the elements feel their purification. Then those who are sealed, meeting the just judge, are not caught up in difficulty but in great haste, so that since they themselves had faith believing in God: also the works of faith may be clearly seen in them, where he is not ignorant, as has been shown to you; there the good and the bad will be separated, because even their works are dissimilar. It appears in how either in infancy, or in childhood, or in youth, or in old age, or in decrepitude, or in God sought, or in old age, or in all the flowers of my Son, namely the Patriarch the shining prophet: who were before his incarnation, and the apostles who lived with them in the world, and the martyrs, the contesses, the virgins, the widows, who all were faithfully initiated into him, in those who have failed my Church in the worldliness than in those who were in the Church before mine, and also the anchorites and monks who in fasting and mortification of their flesh for the name of my Son made themselves vile, which they also showed in their return, imitating the angelic order with great humility and love. But those who seek me in the contemplative life because they say this life is more glorious than that, this is as if nothing before me; but whoever seeks me in humility in that life which is given by the inspiration of the Holy Ghost, this I will exalt in the heavenly country in the first places. Then the heavens again hold their praises in silence, when the Son of God pronounces the judicial sentence both to the just and to the unjust: when he

gives the just heavenly joys to those who listen, he gives them heavenly joys, and when he sends them fearfully to hellish punishments. But will these be greater; than that there the consciences of men, both of good and evil, are naked and open. The just before, who there perceive the words of the most just judge, have indeed done many works of justice: but yet they did not have them in the fullness of perfection while they lived in the world, whence they must now be judged in them. But the unjust, who feel the judicial severity there in themselves; indeed they have committed evil deeds, but yet they have not done them in ignorance of the divine majority, which is in the iniquity of prejudiced condemnation of unbelief, and therefore they will not escape the sentence of the judge himself there, since all things are to be weighed equally. But those who are not sealed in faith, because they are of perdition with the diabolical crowd; yet they do not arrive at that or this judgment; but yet it is said that they have suffered much in humanity; because they themselves, continuing in their greenness, without which they have waited for it, have suffered much; because they have not continued in their greenness after baptism, and have not washed the man God in the Old Testament, nor have they received baptism as a remedy under the Gospel; but in the curse they have suffered their fall to the Father, having the punishments of damnation. Whence also they are found already judged in the unbelief of their schools. And thus, when the judgment is finished, the terrors of the elements, and lightnings, thunders, and winds, will cease in the weather, and everything that is fleeting and transitory will fall away, and will no longer appear, as if there were no snow that melts from the heat of the sun, having thus arisen from the greatest quality of divine dispensation of tranquility. And thus the elect, having the splendor of eternity, together with the heavenly army, namely my Son, and with the glorious heavenly army in great glory, seek heavenly joys; and the reprobate, together with the devil and with the angels, tend to the eternal people in much preparation where they see eternal death prepared for them eternally; because he receives more of his own desires

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than the commandments he has followed. And since he receives the elect into the glory of eternity, since he has loved the Lord of heaven, and has brought the reprobate to be absorbed, because the praises of all joys in heaven, so many praises resounding in the glory of heaven, and so much understanding of all the children of God, are able to contain them; because they possess eternal life, and these have eternal death, as my Son speaks in the Gospel, saying: And these will go away into eternal punishment, but the righteous into eternal life. (Matt. xxv.) This is such: Who stink in the flattery of all evils, and do not thirst for what is just to draw in the highest goodness: by the way of their unbelief and wickedness they are immersed in the pits of eternal perdition, receiving infernal torments according to their works. But the attachments of the heavenly lightning, the lustrous, who faithfully stand at the gates of the daughter of Zion, will shine in the light of eternal life: which the most faithful virgin, in the fruitfulness of her virginity, will miraculously translate into the believers with the greatest brightness and beauty. But the sun and the moon and the stars, veiled with the most precious stones in gold, will also glow in such a way, and will no longer have the indistinctness of their revolution to distinguish day from night; because no darkness of night will appear to either of them, since then the day is unfailing, as also my beloved John testifies, saying: And there shall be no more night, and they shall need no light of lamp, neither of sun: for the Lord

God shall enlighten them (Rev. xii.). This is such: He who has treasure sometimes withdraws it, sometimes also sends it out: just as the night hides the light, and as the day drives away darkness, bringing light to man. It will not be so in the change of times, because then the shadow of night will flee, therefore the darkness of night will no longer appear, because even that change will no longer need that light, which men kindle for themselves, embracing the shadows of darkness. Nor will it contain the times that are in shadow: because then the day will be without all change, because its own which no mutability obscures, illuminates those who have fled from the darkness in the aeon by its grace. But he who has the aeon of the inner understanding, here in the ardent love of my mirror, pant for these words, and write them in the conscience of his soul. And as you see, the elements will shine in the greatest clarity and beauty with all these agreements: namely, blackened by every obstacle but free from dirt. For fire without fervor will then glow like the dawn, and air without density will shine most pure, and water without the force of effusion and submersion will stand transparent and smooth, and the earth without all fragility and inequality will be the strongest and most flat, with beauty transferred. But the sun and the moon and the stars, like the most precious stones in gold, will also glow in this way, and will have no more inconsistency in their revolution to distinguish day from night; because no darkness of night will appear to either of them, since then the day is unfailing, as my beloved John also testifies, saying: And there will be no more night, and they will not need the light of a lamp, nor of the sun: for the Lord God will enlighten them (Rev. xii.). This is such: He who has treasure sometimes withdraws it, sometimes also sends it out: just as the night hides the light, and as the day drives away darkness, bringing light to man. It will not be so in the change of times, because then the shadow of night will flee, therefore the darkness of night will no longer appear, because even that change will no longer need that light, which men kindle for themselves, embracing the shadows of darkness. Nor will it contain the times that are in shadow: because then the day will be without all change, because its own which no mutability obscures, illuminates those who have fled from the darkness of the sky by its grace. But he who has the inner understanding of the sky, here in the burning love of my mirror, pant for these words, and write them in the conscience of his soul.

THIRTEENTH VISION.

SUMMARY. — Symphony of Holy Mary. On the norm of the orders of the heavenly spirits. On the patriarchs and prophets. On the apostles. On sanctities. On confessors. On virgins. The voice of harmony in complaints about those recalled to the same degree. In exhortation of virtues and in contradiction of diabolical arts. That grace is to be uttered from inefficiency, that the word is to be praised unceasingly. That the symphony in unanimity designates the true word the humanity of the Son. That through the symphony of rationality, the torpid soul is aroused to vigilance. That the symphony softens hard hearts and induces the humor of compunction and calls upon the Holy Ghost. That the faithful should rejoice unceasingly with all devotion. Words of David on the same subject. Then I saw the most luminous air, in which I heard in the aforementioned Conunis a wonderfully diverse kind of musicians in praise of the heavenly joys of citizens, who persevere bravely in the way of truth, and in complaints of those recalled to praise of the same joys and in exhortation of virtues exhorting themselves for the salvation of peoples, to which diabolical justices

are repugnant; but the very virtues oppress them, so that thus faithful men finally pass from sins to heavenly things through repentance. And that sound, like the voice of a multitude in praises from the heavenly degrees, symphoning in harmony, thus said: O most splendid hen, the serene breast of the sun has been infused into you, a spring springing from the heart of the Father, who is his only Word through whom he created the world and fashioned man in you, and the earth has a bright gem, from which the Word itself brought forth all virtues, just as in the first matter it brought forth all creatures. O in the most sweet rod leafing from the stock of Jesse, O what great virtue it is that the divinity looked upon the most beautiful daughter, as an eagle fixes its eye upon the sun, when the heavenly Father looks upon the brightness of the Virgin, when he willed his Word to be incarnate in her. For in the mystical mystery of God, when the mind of the Virgin was enlightened, a wonderfully bright flower came forth from the Virgin herself. And again he said: O most glorious living light, angels who below the divinity look upon the divine eyes with the mystical darkness of every creature in burning desires, whence no satire can you find! Which in those glorious joys of my wicked work, which is first for you untouched by every wicked work, which first arose in your lost companion angel, who wants above intron sunk into the nave of God. Whence he himself, the crooked one, sunk into ruin, but the instruments of his fall suggestion

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his council of the work of the finger of God instituted. For, O ye angels, who guard the peoples, says the form Increases in your face, and O ye archangels, who receive the souls of the just, and O ye virtues, powers, principalities, dominions, and thrones, who are counted in the fifth secret number, and O ye cherubim and seraphim, the seal of the secrets of God, be praise to you, who apiculate the grave of the heart of the auteur in the fountain. For you see the interior power of the Father, which breathes from his heart as if a face. And he said: O remarkable men who have passed through the hidden, looking through the eyes of the spirit, and having gathered in the bright shadow a sharp and living light giving birth to a rod, which alone flourished from the entrance of the rooting light, you holy souls have predicted the salvation of the exiled souls who had been about to be sent to death, who have circled with the wheel, speaking wonderfully mystically many waters, when even among you a bright lamp arose, which, running ahead, illuminates the mountain itself. O you happy roots, with which works are wonderful, not the work of crimes, the path of the transparent shadow has been planted by the torrent! and you, the fiery voice, running ahead, filing the stone, subverting the alyssum, rejoice in your head. Rejoice in him whom many have not seen on earth, who have called him ardently. And again he said: O band of the army of the flower of the unthorned rod, you are the sound of the world, circling the regions of the insane senses, feasting with swine, whom you conquered through the infused helper who took root in the tabernacles of the full work of the Father's word, you are also the noble nation of the Savior, entering the way of equal regeneration through the Lamb, who sent you on the sword among the dogs of savage work, who destroyed their glory in the works of their fingers, setting up the hand that was not made with hands into subjection, in which they did not find him. For, O knowledge and the one who breaks the barrier of the devil's mastery, washing the captives in the fountain of living water, you are the brightest light in the blackest darkness, and the strongest kind of pillars supporting the bride of the Lamb, in all his ornaments, through whose joy, the mother herself and the first virgin are the

standard-bearer. For the Lamb is immaculate, the bridegroom: and his bride is immaculate. And he said: Most victorious triumphants, who in the shedding of your blood have entered the building of the Church, saluting the blood of the Lamb, feasting with the slain calf! Oh, what a great reward you have, because you have despised your living bodies, your lives the Lamb of God, adorning his punishment, in which he introduced you to the restoration of your inheritance. You flowers of roses who remain in joy, suffering and sweating in the purchase that he made in the inner mind of the council, may honor be in your company: you who are the instrument of the Church, and who in the wounds of your blood abound. And again he said: O successors of the most valiant lion, dominating between the temple and the heights in his ministry, as angels sound in praises, and as they are present to the people in aid, you are among those who do these things always in the office of the Lamb, having the care of O you imitators of the exalted person in the most precious and glorious signification, O how great is your adornment, where man goes forth loosening and binding the lazy and the strangers in God, also adorning the fair and the black, and remitting great burdens. For you also have the offices of the angelic order: and you know beforehand the strongest foundations wherever they are to be established, whence your honor is great. And likewise he said: O beautiful faces looking upon God, and building in the estoria. O blessed virgins, when you are among the nobles, in whom the king considered himself, when in you he presumed all the ornaments of the grave, where he presumed also the sweetest ornaments, where the fragrant of the mind. O most noble greenness that takes root, in the sun no earthly excess against shining: you are surrounded by the embraces of divine mysteries. You are red as the dawn, and you burn like the flame of the sun. And again that sound, like the voice of the multitude in complaints about being recalled to the same degree in harmony, thus complained, saying: O lamenting voice is this of the greatest sorrow. Ab! a! some wonderful victory arose in a wonderful desire for God; in which delight hid itself secretly from dear ones. That! he! where the will did not know crimes, and where the desire of the tome flees the laziness, because so few come to you. Mourn, mourn therefore in these innocence; which in beautiful honor you lost the integrity of Nero, and which greed you negligently did not devour the joy of man there. O living fountain, how great is your sweetness, which did not increase but abstract the doing of these in you, but which delight to have that which is not permitted to stand thus. Whence: Rejoice, daughter of Zion, because God restores to you many, whom the serpent wished to cut off from you, who now shine in greater light than their cause had been before. For the living light says of these: I scandalized the crooked serpent in his suggestion, which was not so full as he thought. Whence I swore by myself that in these causes I did more and more than in them. O serpent, your joy would betray, because at your suggestion I have amputated: which was never found in your cruelty, O most shameful mocker. And likewise that sound, like the voice of the multitude in extortion, virtue is the helper of the holy flesh of arts, virtues overcoming vices, and men at last returning to repentance by divine inspection, cried out in harmony thus: We virtues are in God, and we abide in God: We are fighting for the King of kings, and great separated from good we exist: while that body, which wished to fly above itself. Therefore even now fighting,

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Helping others who call upon us, treading on diabolical arts: and leading those who wish to imitate us to happy mansions. WE ARE COMPLAINTS. What do we do behind the arch. O we are a

stranger. What should we be, straying into sins? We are we should be kings, but will you plant in number? We should have been the daughters of a king, but in the number of your shoulders in the most just inheritance that we lost in Adam. O King of kings, in your battle we fight. INVOCATION OF A FAITHFUL SOUL. O sweet divinity, and O sweet life, in which I will bear a splendid garment, receiving that which I lost in the first apparition: to you I sigh, and I invoke all the virtues. RESPONSE OF THE VIRTUES. O happy soul and O sweet creature of God, who art built in the profound height of the wisdom of God, you love me much. FAITHFUL SOUL. O willingly I will come to you, that you may give me the kiss of your heart. VIRTUES. We must fight with you, O daughter of the king. FID. A. O labor of thanks and O hard weight that I bear in the garment of this life, because it is too heavy for me to fight against the flesh. VIRTUE SOUL: why are you so weak against this, which God has crushed in virgin nature? You must overcome the devil in us. FID. A. Help me, helping me, that I may be able to stand. KNOWLEDGE OF GOD. See what that is with which you are clothed, daughter of salvation, and be steadfast and you will never fall. FAITH. A. Oh I do not know what to do, or where to flee? Oh woe to me, I cannot undress that with which I am clothed! I certainly want to cast it off. VIRTUE. O unhappy conscience, O wretched soul; why do you hide your face from your Creator? KNOWLEDGE OF GOD. You do not know, nor see, nor know Him who created you, God. FAITH. A. I want to be the one who created the world, I do not do him injustice I want to him. DEVIL. Therefore, most beloved daughters, I hold you in royal Look upon the world, and may you be embraced by a royal honor? VIRTUE. Alas! alas! we virtues lament and mourn, because the sheep of the Lord flee life. HUMILITY. I, humility, the queen of virtues, say: Come to me, all virtues, and I will nourish you to seek the lost drachma and to crown it happy in perseverance. VIRT. O glorious queen and O most sweet mediatrix, we will come willingly. HUMIL. Therefore, most beloved daughters, I hold you in a royal chamber. O daughters of Israel, God raised you up under a tree, whence in this time you remember his planting. Rejoice therefore, daughters of Zion. DEVIL. What is this power, that there is no one besides God? But I say: He who wills me and wills, you have nothing that you can give to your followers, because you all do not know what you are. HUMIL. I know well to my companions that you are that ancient dragon, who wanted to fly on high, but God himself has cast you down to the depths of virtue. VIRT. We all dwell in the heights. FID. A. O you royal virtues, who have fled the likeness of God, you are shining in the highest sun, and how sweet is your abode; and therefore oh woe to me, that I have fled from you. VIRT. O fugitive, come, come to us, and God will receive you. FID. A. Ah! ah! ardent delight has swallowed me up in sins, and therefore I am not able to enter to you. VIRT. Do not fear nor flee, for the good shepherd seeks in you his lost sheep. FID. A. Now it is necessary for me that you receive me, because I stink in the will, to which the serpent has constrained me. VIRT. Run to us, and follow those footsteps, in which you will never fall in our society, and God will heal you. FID. A. I, a sinner who has fled life full of sores, come to you, that you may grant me the shield of redemption. VIRT. O fugitive soul, be strong, and arm yourself with the weapons of light. FID. A. O all the host of the queen of virtues, and O you her white lilies with rosy purple, bow down to me, for I have been exiled from you as a stranger, and help me, that in the blood of the Son of God I may rise again. And O true medicine humility, grant me no help; for pride in many vices has wounded me, inflicting many scars

on me. Now I flee to you, and therefore receive me. HUMILE. O all virtues, receive the mourning sinner in her scars because of the wounds of Christ, and bring her to me. VIRTUE. We desire the heavenly kindness, and we do not wish to abandon you, and all the heavenly host to sound over you: therefore direct us to sound in symphony. HUMILE. O wretched daughter, I desire you to be wounded for your sake; the venerable physician has suffered hard and bitter wounds for your sake. DEVIL. Who are you, or whence do you come? You embraced me, and I brought you out; but now in your return you confound me, and I will cast you down with my fight. FID. A. I have known that all your ways are evil, and therefore I have fled from you; but now, O deceiver, I fight against you. FID. A. Wherefore humility is your queen, help me with your medicine. HUMIL. O victory that overcame him in heaven, run with your companions and all bind this devil. VICTORY TO THE VIRTUES. O most strong and glorious conquering soldiers, come and help me to conquer this deceiver. VIRT. O sweetest warrior in the torrential fountain

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who has swallowed up the ravenous struggle, O glorious crowned one, we willingly fight with you, in vain, against the deceiver of souls. HUXT. Bind him then, O illustrious virtues! VIAT. O our queen, we will obey you, and fulfill your precepts in all things. VICTORY. Rejoice, O companions, because the ancient serpent is bound. VIAT. Praise to you, Christ, King of angels. O God, who are you who had this great plan in yourself, by which you destroyed the infernal draught in publicans and sinners; who now shine in heavenly goodness; whence, O king, praise be to you. O Father almighty, from you flows a fountain in fiery ardor, lead your children into the right wind of the veils of waters, so that in this way you may also lead us to the careless Jerusalem. And those voices were like the voice of a multitude, when a multitude lifts its voices on high. And their sound so passed through me that I understood them without difficulty of slowness. And I heard the voice from the Creator, given by the incessant voice of the heart and mouth: when he himself not only stands and erect without being loose, but also places them. Whence you see, O man, the most lucid air: in which you hear in all the designations of citizens, in a wonderful way a diverse kind of musicians, in the praises of the heavenly joys of citizens, persevering strongly in the way of variety, and in the complaints of those recalled to the praises of the same joys; For as the air comprehends and sustains those things which are under the earth, so that you hear in all the wonderful works of God shown to you, a sweet and sweet symphony resounds in joy, the miracles of the elect existing in the heavenly city, and persisting in it with sweet devotion; and in complaints the bowing down of those who are ancient and personal, tempted, whom nevertheless the divine power strongly leads to the society of the blessed joys. Those mysteries, which are unknown to human minds to the inclination to the earth, and in the exhortation of the virtues exhorting themselves for the salvation of the peoples, to whom the devilish snares resist, but the very virtues oppress them, yet so that thus faithful men finally pass from the lowly to the heavenly by positivity; because there the virtues in the minds of the faithful, for the redemption of their vices, resist, by which they are wearied by the devilish inspiration; but when they are overcome by the most mighty fortitude, men who have fallen into sins, return by divine anointing to positivity, when they seek and turn away from former deeds, and when they consider and seek after the latter. Wherefore that sound, as the voice of the multitude in praises from the heavenly ranks in harmony, is a symphony, because the symphony

in unanimity and in concord glory itself lifts up that which the word openly utters. So also the word designates the body, the symphony manifests the spirit, since both the heavenly harmony denounces the divinity, and the word proclaims the humanity of the Son of God. And as the power of God flies at will, all the rationality of man has great power to sound in living voices, and torpid souls execrate symphonies in living voices. What David also proves in his symphony in his prophecy, and Jeremiah shows with a lamentable voice in his lamentation, so too, oh man, who art poor and frail, so do you hear in his symphony of the fiery ardor of vigilant modesty, in the embraces of words of a flowering rod, and the sound of the sharpness of living lights shining in the heavenly city, and the sound of prophecy of profound discourses, and the sound of the expansion of the apostolate of wonderful words, and the sound of the shedding of blood of those who offer themselves faithfully, and the sound of the priestly office of the priests, and the sound of the virginal rank blooming in the heavenly greenery, because the Creator creates the heavenly faithful, and grace in the voice of exultation. But you also hear the sound as the voice of the multitude, in the complaints of those recalled to the same degrees in harmony with the restoration of exultation, in the way of recitation it rejoices strongly, but also in the concord of the resurrection of those who have fallen from the way of justice, and finally to the true happiness of those who have been raised, because even the good shepherd has brought back the sheep that had perished with joy to the flock. Likewise as you hear, that sound as the voice of the multitude in the exhortation of virtues to the aid of men, and in the contradiction of the opposing diabolical arts, virtues overcome vices and men finally redeemed by divine inspiration to the positon, because there is a sweet complexity in virtues that draw faithful men and true happiness, snares; however, it is not in virtue of diabolical snares; but that virtues completely weaken them, and will agree to the help of the divine helper, lead to alternate retribution through true positon, as was also demonstrated dear to you in the voices of harmony. For both symphony, hard hearts soften; and it instills in them a sense of compunction, and calls upon the Holy Ghost. Hence also those voices which you hear are like the voice of a multitude, when a multitude lifts up their voices on high; because the praises of jubilation, uttered in the simplicity of unanimity and charity, lead the faithful to that unanimity where there is no discord, when they, placed on earth, are made to sigh with heart and mouth for a heavenly reward. And their sound so penetrates you that you understand them without the difficulty of slowness, because where divine grace has worked, you awaken all the darkness of observation, making it pure and bright, which takes away from the carnal, that weakness of dear observation. Wherefore whoever faithfully understands God, praises

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let the undefended and faithfully offer, as also David, the servant, rejoices in the depth of his spirit, Praise him with the sound of the trumpet, praise him with the psaltery and harp. Praise him with the timbrel and choir, praise him with the strings and organ. Praise him with the cymbals that sound well, praise him with the cymbals of jubilation; let every spirit praise the Lord (Psal. cl.). This is such: You who know, adore and love God with a simple intention and pure devotion: praise him with the sound of the trumpet, that is, in the sense of rationality, because when the lost angel consented to him falling into perdition, the hosts of blessed spirits in truth rationally perished. From the depth of the psaltery, and in the harp of honey-flowing heat, because the trumpet sounded

the psaltery, and the angels persevering in the song of truth, then the created man the prophet followed in wonderful voices. And praise him in the timbre of mortification, and in the choir of exultation, because after the harp the timbre, the choir of exultations, because after the father, as the apostles preached the words of salvation: the martyrs in the honor of God, in their bodies endured diverse punishments, from which then arose true teachers of the priestly office. And praise him in the strings of human redemption, and in the organ of divine protection, because in the joyful choir the voices of the strings and organs manifest themselves, just as in the true teachers in the office of beatitude showing the truth: virgins went forth, who loved the Son of God, the true man as if on strings, adored him true as if on an organ, adored him true as if on an organ, what is this of men? Because he lost for the sake of faith. Whence also the blessed virgins themselves themselves the bridegroom. Whence also the blessed virgins themselves themselves the true bridegroom as if in chastity, himself in desolate devotion. But also praise him in cymbals that sound well, that is, in those assertions that make a sound in true joy, when men lying in the right of sins, being remorseful by the divine inspiration, lift themselves up from the right. And praise him in cymbals of jubilation, that is, in assertions of divine praise, where powerful virtues, most strongly achieving victory, oppress vices in men, and with a strong desire lead them to the blessedness of true reward in good things, persevering. Wherefore let every spirit that has the benevolence of believing in God and honoring Him, praise the Lord, that is, Him who is the Lord of all: for it is just that he who desires life glorify Him who is life. And again most ordinarily from the aforementioned bright air saying: O most high King! praise be to you, who does these things in a simple and unlearned man. But again Hear and attend, all you who desire to have heavenly reward and blessedness. O you who expect a reward: receive these words, and lay them up in your inner hearts, refuse this admonition in your visitation. For then, the witness of the truth, the living and true God, speaking and not silent, I say and say again: Who can prevail against me? Whosoever shall attempt this, I will cast him down. Wherefore shall a man not take hold of a mountain, which he cannot move; but shall abide in the valley of humility. But who leaps over a mountain without water? He that fanneth himself in a whirlwind, and that hath borne fruit without refreshment. And how shall my tabernacle be there? But my tabernacle is there, where the Holy Ghost poureth forth his watering. What hath taken hold of me, here shall it not fall into height, nor into depth, nor into breadth. What is this? Because I am in breadth, what is this? To be cast down by the peribia, neither deep falls chill, nor breadth of evils crush. Can I not rebuild in height the sun's stool? The mighty ones that show their strength in the valleys, restrain me; The dull ones, in the noise of the whirlwinds, reject my food, and whoever prepares a tower according to his own will. But I will confound these in a small and insignificant way, as I cast down Goliath in a boy, and as I overcame Holofernes in Judith. Wherefore also whoever shall refuse the mystical words of this book, I will stretch my bow upon him, and pierce him with the arrows of my quiver, and I will cast away his crown from his head, and I will make him like those who fell at Oreb, when they murmured against me. But also whoever uttered his curses against Isaac, it shall come upon him; and he who has embraced her shall be filled with the blessing of the heavenly dew. She shall bring forth in a plain force. She shall hold, and she shall set her strength in her memory, the mountain of myrrh and frankincense weeps, and the gathering of all things and the expansion of many blessings, to ascend from blessing to

blessing like Abraham, and the newly married bride of the Lamb shall join him to herself as a pillar in the sight of God; and the single hand of the Lord shall protect him. But if anyone rashly hides these words of the finger of God, and diminishes them through his madness, or takes them away to another place for the sake of some human sense, and thus mocks them, he will be reprobate, and the finger of God will crush him. Praise, praise God therefore, blessed bowels, in all those miracles which God foresaw in the soft form of the appearance of the Most High, which He Himself foresaw in the first appearance of the rib of that man whom God created from lime. But here let him give his sharp ears to my special one, to these words here and before them, in the conscience of his soul. Amen.